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From the Banner of the Cross.

TRACT NO. 90.

Mr. Editor,—From your paper of Feb. 19, it appears that the publisher of the famous Tract No. 90 has sent you a copy of it, with the request that you would give your opinion of its merits. You have "answered discreetly;" for which accept my hearty thanks. Whether I shall be as discreet in the remarks which I purpose throwing together, is more than I can foresee.

The principle involved in Tract No. 90, is perhaps no worse than some others that have been applied to the exposition of the XXXIX. Articles. Very many divines, among whom Dr. Paley was as explicit as any, have regarded them as *peace* Articles, i. e., as allowing both the orthodox and the half-orthodox to subscribe them; although there were probably none half-orthodox when they were framed. Others, with somewhat more reason, make them peace Articles between Calvinism and Arminianism; and yet that controversy was far short of its maturity at their date. Then, there are those who regard them as absolutely Calvinistic, with no reason at all. Now, the object of Tract No. 90 is to show that they do not exclude what has come to be called Catholicism; so that several points of doctrine or fancy, and of practice, may be held as private opinions, which at least *appear* to be denied by them. The undertaking is perilous; yet not worse than that of making them peace articles for the relief of the half-orthodox, and not near so bad as straining them for the wicked consciences of *un*-orthodox subscribers. There is this also to be added, that the Articles had authority in those first years of Queen Elizabeth, when the Romanists still conformed to the Church of England, and so may be presumed to contain enough Catholicism (so called) to have satisfied them; most of the Romish doctrines being not yet declared to be of essential faith, which was afterwards done by the council of Trent. Yet it is too probable that consciences thus appeased were not over scrupulous.

These remarks, I believe, do no injustice to Tract No. 90; and where do they place it? in no better a position than among slippery modes of explaining our Articles. That, I fear, is the very best that can be said of it.

And now, Sir, let us inquire how it is that divines of learning, piety, and probity, have resorted to a course so exceptionable as that maintained in the Tract. On this point I can only offer my own opinion. And that is,—that what is now called Catholicism has degenerated from a principle to a passion, absorbing into itself right reason and sound judgment. Genuine Catholicism is a sacred principle, and is justly applicable to principles only, to essentials, to fundamentals, not to less matters, even though universality be predicable of them as a fact. In genuine Catholicism, we have proof, beyond which there can be none without a miracle, that in our doctrines, our Church organization and polity, and our use of a liturgy, we have rightly interpreted the voice of Scripture on these respective points. And that is all that is required. And many of those who are now so earnest for Catholicism, profess to ask no more at its hands. But some of these, in their ardor, fall, unconsciously perhaps, into the error of others who are more thorough-going.—Hence, the bold avowal, or the half uttered intimation, in favor of an infallibility of the Church Catholic, of the primitive prayers for the dead, of a kind of purgatory, of a physical or *quasi*-physical real presence, of the primacy of the pope, of confession to a priest as an ordinary rule, of the celibacy of *some* of the clergy, of the frequent use of the sign of the cross, of candles on the altar, &c., &c. Now, were it true, which it is not of most of them, that these opinions and practices were universal in the primitive Church, it is beyond question that not one of them is of the essence of faith or godly discipline. And hence I argue, that he who adopts them, or inclines to them, on the plea that they are Catholic, has shot his love of Catholicism far beyond principle, and made it a passion, and therefore a weakness.

What but weakness is it, to hold that any body of fallible men can be infallible, without inspiration, and without proofs that they are inspired? What but weakness, to pray for departed saints, without a shadow of authority from Scripture, and when we know almost nothing of their intermediate condition? What but weakness, to allow any sort of purgatory, when we read that Lazarus was carried immediately to "Abraham's bosom," and that those, who die in the LORD "rest from their labors?" But I need not go through the list. Taken singly or as a whole, they are but an intellectual bondage, manacles in the intelligent service and worship of GOD.

What but weakness, the very infatuation of Catholicism as a passion, led Dr. Pusey into Romish places of worship in Ireland, and there to kneel, even during the celebration of mass?

Why is it that those of the new party who manifest a tendency to Rome, are of the weaker grade of intellect? Because this kind of Catholicism is a passion, which too readily overcomes all but the strong-minded. And why, but for that passion, did the able Mr. Newman, to keep them from Rome, write the Tract which proposes a version of the Articles so closely bordering on equivocation?

What but the infatuation of this passion led Mr. Palmer, the deacon, to anathematize Protestantism and Protestants so largely, so vehemently, and with an air so lordly as to make himself ridiculous? Or Mr. Ward, in the present state of things in England, and against the caution of Mr. Newman, showing that both he and Mr. N. knew he was suspected, what led him to visit a Romish Institution, and remain there nearly 48 hours? that Institution, too, being the residence of a celebrated Romish bishop!

And what but such infatuation can induce any well-informed Protestant, or Catholic if that name be preferred, to hold other than downright controversial arguments with Romanists, knowing, as he must, that no intelligent and conscientious Romanist *can* yield a single letter of the creed of Pius IV., as a compendium of the doctrines of the Council of Trent? With one of the Oriental Christians, we might plead,—you may retain most of your peculiarities as private opinions, while we, as of private opinion, omit them, only let us both see that we have the true spirit of religion, as well as the forms: with *them* we might argue thus, for they have not made these peculiarities matters of faith; whether they would, in the present century at least, listen favorably to such an argument, is quite another affair. But with Rome nothing can be done, absolutely nothing. She has put these things in her creed, and cannot take them out, without abandoning her infallibility, which she is not likely to do. With such a body, or its members, even controversy is in vain, except to strengthen ourselves; and much more is any, the least concession in vain, since all will be grasped, and nothing will or *can* be conceded in return.

Moreover: What but this infatuation has raised such a storm against the appellation PROTESTANT, applied by law to the English Church, applied by custom in Ireland to the Established Church only and not to dissenters, and applied to our own Church in many places in the Prayer Book, and in our Constitution and Canons?

Had not the recent Catholicism run into a passion in England, it is very probable the Oxford Tracts would have produced little of their good effect. Similar opinions, or many nearly such, had been held all along by no small body of English divines, but without having much influence on the clergy generally; and hence the sad condition of that Church in many respects a century or two ago; Erastianism prevailing widely; High Churchmanship consisting more of toryism than of ecclesiastical principles; and Low Churchmanship sympathising more with non-episcopacy than with episcopacy. From this unhappy state of things, the Oxford Tracts have roused the Church of England. And I see not how, humanly speaking, they could have done so, when the divines mentioned had so long failed, had they not overshot the mark, and not only gone for Catholicism as a principle, but carried it beyond matters of principle, and so fanned the reverence for it into a passion. This done, however, the evil must be taken with the good. The good is, that the Churchmanship of England is regenerated; and even in many quarters in that country, and not a few in ours also, where Church doctrines were lean as a skeleton ten or twelve years ago, we now find sinews and flesh at least, though not yet the fulness and beauty of their perfection. The evil result is, that some of the weak-minded not only, like many of hardier intellect, run into a wild ardor on the whole subject, and defer to Catholic tradition, and to other traditions not Catholic, *as* they defer to Scripture, though not always as much,—they not only do this, but get beyond all control of their understanding, long for some deeper indulgence of their passion, surrender their own judgment, and so find themselves in Rome, or not a Sabbath day's journey from it. It is the misfortune of our fallen race, that we seldom obtain any very important good without a sad intermixture of evil. The Reformation in England was not carried through without most disgraceful proceedings, (see Blunt's History,) nor without leading to innumerable schisms. Yet which of your readers will deny that the English Reformation was a great blessing? So the renovation of Churchmanship in England, and its new strengthening on this side of the Atlantic, are great blessings, and they are due, under GOD, to the Oxford Tracts; and when these occasion the concomitant mischief of an occasional defection to the "Mother of Abominations," while we lament the result, and wish that the Tracts were purer gold, and pray to GOD that he will put an end to the delusion, we ought not to forget our thanks to him for the good actually accomplished.

Among the objectionable Tracts, I of course include No. 90. It can rank only with other equivocal modes of interpreting the XXXIX. Articles. And it was deemed necessary for no other cause, than to stem the current set in motion by the grievous error of perverting Catholicism from a mere principle, to almost as infatuated a passion as that which brought about the crusades. O.

Feb. 22, 1842.

P. S. An intelligent friend, to whom I showed the foregoing MS., remarked that it may sometimes be proper to bring passion to the aid of principle. As a matter of fact, I agree that this is often done, at least so far as enthusiasm may be deemed passion; and taking human nature as it is, we must frequently expect something of the kind in strong cases. But this mere palliation is all that can be said in its defence. Passion always implies weakness, though in certain departments of feeling it is an useful weakness, and even holy: but in intellectual matters, in doctrine and the like, the weakness of passion finds no such compensation, nor any compensation at all; passion therefore, is here always an evil. Besides: in very much of the conglomeration for which the new Catholicism is running mad, there is no principle involved, none of any moment. The primitive prayers for the dead sprung from feeling, not principle. The supremacy of the pope is a principle, but his primacy a mere point of etiquette. The frequent sign of the cross, and candles on the altar, come from feeling at the best, and we may as well say from fancy; and the non-Romish purgatory is no better. Infallibility is indeed a principle, yet not founded on principle rightly so called, but on the anomalous feeling which leads private judgment to surrender private judgment; a proceeding about as wise as to allege that the sun can extinguish the sun.—But I must stop, or my postscript will outmeasure my piece. There is nothing in the new Catholicism to justify its being a passion. O.

From the Church.

THE CHURCH OF IRELAND.

When the Roman Catholic missionaries first visited Ireland, they found that the Christian religion in its purity had been professed and practised for centuries. The Irish Christians were under no obligation, they owed no allegiance, to Rome; they extended the right hand of fellowship to the missionaries, but they neither recognized nor submitted to the authority or jurisdiction of the Bishop of Rome. We find them in the seventh century withstanding, in conjunction with the British bishops, the emissaries from Rome, and defending the tenets and rites they had always professed. The grounds of this opposition and the tenets they defended, both prove their religion to have been brought to them, not by means of the Western, but by the Eastern Church. Up to the twelfth century they elected and consecrated their own bishops, and these exercised their jurisdiction in their respective dioceses without any reference whatever being had to Rome. The same century that introduced into Ireland the royal authority of England, established the jurisdiction of the Pope. Before this tithes were paid to the clergy, and ecclesiastics were richly endowed with lands. The Church of Rome soon seized upon these possessions, and during nearly three centuries of Popish intrusion, her efforts were directed to transfer Church property from the hands of the secular into those of the regular clergy, until the former was reduced to the lowest state of degradation.

The history of this period is an important one, inasmuch as it affords an instructive commentary upon the general policy of the Church of Rome, and manifests the natural tendency of her principles, wherever they are allowed to bear rule. The monasteries which sprang from the west, and those which sprang from the east, were strikingly different; the members of the latter were eminently superior to those of the former. Under the influence of Rome, the land, which was previously the seat of the learned, whereunto men resorted from many other kingdoms of Europe, and from whence issued men to instruct and enlighten others, became a barren waste, swarming with idle monks and friars, whilst it groaned to be rescued from such an unworthy and oppressive burden.

By ancient title, by civil and canonical law, the Church of Ireland had a right to assert her independence, and to regain her possessions, of which she had been deprived; nay, further, she had a right, and was bound by her allegiance to GOD, to shake off the imposed doctrines, rites, and ceremonies of the Church of Rome. This was what was effected at the Reformation.

With Henry the Eighth, or his conduct, we have nothing to do—although, under Providence, hewing out a way for the Reformation, yet, as a witness for the truth against error, he was not a Protestant. His reformation was little more than political, reaching to the vindication of the ancient rights and laws of the nation, in reference to the externals of the Church. He renounced Popery, yet lived and died a bigoted adherent to the doctrines of Romanism. The same fire that was kindled for the Roman Catholic served to burn the Protestant. Standing thus between two antagonist forces, he has been violently rejected by both.

The Reformation, properly speaking, began in Ireland with Elizabeth. Now what do we find? Not the property transferred, as stated, from one set of ecclesiastics to another, but the same persons that were then in possession, except two of the bishops, remaining in possession; consenting to, and effecting, in conjunction with the state, a reform in religion, and subscribing and conforming to the doctrines, rites, and ceremonies of the Church, as it is to this day established. Two only of the bishops, namely, of Kildare and Meath, were deprived of their sees, and this for an act of rebellion against the Queen, in refusing to acknowledge her as the supreme governor of the clergy as well as of the laity. During a great part of Elizabeth's reign, the bishops complied with the alteration in the service, and, so far from the adherents of the Church of Rome thinking conformity a grievance, they resorted to the service of the parish churches, convinced of its "edifying and instructive nature." It would thus appear that the Established Church is the Church of Ireland, both *de jure* and *de facto*, and that the Roman Catholics are justly considered in the same light as other dissenters, with this exception, that with the former our differences are on the most essential points of doctrine, whilst with many of the latter we are united on the great principles of truth, and only differ as to forms, and Church Government.

It would have been too much to expect that the Church of Rome should calmly contemplate her jurisdiction and authority disregarded and rejected, so we find her putting in practice her usual plans for bringing back "the refractory Irish." The following facts I take from the History of the Church of Ireland, by the Bishop of Down and Connor, chap. v. sec. ii. page 285.

In 1567 the titular archbishop of Cashel wounded the true archbishop with a dagger, because he refused to surrender his province to him, and fled to Spain. In 1568 the titular bishops of Cashel and Emly were sent by the rebels as delegates to the Pope and King of Spain, to implore aid against Elizabeth in favor of their religion. In 1590 the titular primate of Armagh joined with a proclaimed traitor in acts of rebellion. In 1599 the titular archbishop of Dublin came to another traitor and rebel, brought papal indulgences for all that would take arms against the English—a phœnix plume to O'Neal, and twenty-two thousand pieces of gold for distribution from the King of Spain. In the mean time Pope Pius V. fulminated the bull of excommunication against the Queen, and, as is remarked by a Roman Catholic historian, "deservedly deprived her of her kingdom." It consequently followed that the authority of the Queen, and the jurisdiction and the religion of the Church, were both attacked, and the overthrow of both pursued with the most bigoted avidity. It is not to be wondered at that such conduct in this and the following reigns called forth from the British Government many penal enactments, which have now been happily repealed, and which I sincerely trust may ever remain blotted out from the statute-book.—*Earl of Roden.*

COMMUNICATIONS.

For the Churchman.

JOHN CALVIN A BELIEVER IN THE REAL PRESENCE.

NO. II.

Having proved that Calvin was a believer in the doctrine of baptismal regeneration, I shall attempt to show, in the present communication, that he also believed in the real presence; a doctrine which is supposed by many to be held only by the Romanists, and those who are said to symbolize with them. In pursuing this subject, as in the former case, we shall find that the opinions of the great Reformer tally very closely with those of the Oxford Tract men; and that in these two points, at least, his distance from Rome was far less than his followers suppose,—indeed, much less than either yours or mine, Mr. Editor.

As the editor of the New York Observer has taken the affairs of our Church under his own special care and guidance, and as he manifests such an awful dread of heresy among our ranks, I would suggest that he copy these articles into his own paper, that his readers may be able to compare the doctrines now taught in the Presbyterian Church, with those held by their great apostle and founder, so that they may be able to judge who are really guilty of the sins of heresy and schism. I hope, however, this very charitable and truth-loving editor, may not feel disposed to brand Calvin himself as a *Puseyite*, for it must be acknowledged that on some points he is sufficiently at variance with the men of Oxford, as to exclude him from their school. On the subject of the eucharist, however, it will appear from the following extracts taken from the 17th chapter of the 4th Book of the "Institutes," that he is orthodox:

"Nor am I satisfied with those persons, who, after having acknowledged that we have some communion with CHRIST, when they mean to describe it, represent us merely as partakers of his spirit, but make no mention of his flesh and blood; as though there were no meaning in these and other similar expressions, 'that his flesh is meat indeed, that his blood is drink indeed; that except we eat his flesh, and drink his blood, we have no life in us.' Wherefore, if it be evident that the full communion of CHRIST goes beyond their too confined description of it, I will endeavor to state in few words, how far it extends, before I speak of the contrary error of carrying it to excess. For I shall have a longer controversy with the hyperbolical doctors, who, while in their folly they imagine an absurd and extravagant way of eating the flesh of CHRIST, and drinking his blood, deprive him of his real body, and metamorphose him into a real phantom; if, however, it be possible in any words to unfold so great a mystery, which I find myself incapable of properly comprehending, even in my mind; and this I am ready to acknowledge, that no person may measure the sublimity of the subject by my inadequate representation of it," &c.

"Who does not see that a participation of the body and blood of CHRIST is necessary to all who aspire to heavenly life? This is implied in those passages of the apostle, that the Church is the body of CHRIST and his fulness; that he is the 'Head from whom the whole body, joined together and compacted by that which every joint supplieth, maketh increase of the body,'—that our bodies are 'the members of CHRIST,' things which we know can be no otherwise effected than by his entire union of body and spirit with us. But that most intimate fellowship, by which we are united with his flesh, the apostle has illustrated in a still more striking illustration when he says, 'we are members of his body, of his flesh, and of his bones.' At length, to declare the subject above all description, he concludes his discourse by exclaiming, 'This is a great mystery.' It would be extreme stupidity, therefore, to acknowledge no communion of the faithful with the body and blood of the LORD, which the apostle declares to be so great, that he would rather admire than express it."

"We conclude that our souls are fed by the flesh and blood of CHRIST, just as our corporeal life is preserved and sustained by bread and wine. For otherwise there would be no suitableness in the analogy of the sign, if our souls did not find their food in CHRIST; which cannot be the case unless CHRIST truly becomes one with us, and refreshes us by the eating of his flesh and the drinking of his blood. *Though it appears incredible for the flesh of Christ, from such an immense local distance, to reach us so as to become our food, we should remember how much the secret power of the Holy Spirit transcends all our senses, and what folly it is to apply any measure of ours to his immensity.* Let our faith receive, therefore, what our understanding is unable to comprehend, that the Spirit really unites things which are separated by local distance. Now, that holy participation of his flesh and blood, by which CHRIST communicates his life to us, just as if he actually penetrated every part of our frame, in the sacred supper he also testifies and seals; and that not by the exhibition of a vain or ineffectual sign, but by the exertion of the energy of his spirit, by which he accomplishes that which he promises. And the thing signified, he exhibits and offers to all who come to that spiritual banquet; though it is advantageously enjoyed by the faithful alone, who receive such great goodness with true faith and gratitude of mind. For which reason the apostle said, 'The cup of blessing which we bless, is it not the communion of the blood of CHRIST? The bread which we break, is it not the communion of the body of CHRIST?' Nor is there any cause to object that it is a figurative expression, by which the name of the thing signified, is given to the sign. I grant, indeed, that the breaking of the bread is symbolical, and not the substance itself; yet, this being admitted, from the exhibition of the symbol we may justly infer the exhibition of the substance; for, unless any one would call GOD a deceiver, he can never presume to affirm that he sets before us an empty sign. Therefore, if by the breaking of the bread the LORD truly represents the participation of his body, it ought not to be doubted that he truly presents and communicates it, and it must always be a rule with the faithful, whenever they see the signs instituted by the LORD, to assure and persuade themselves that they are also accompanied with the truth of the thing signified. For to what end would the LORD deliver into our hands the symbol of his body, except to assure us of a real participation of it? If it be true that the visible sign be given to us to seal the donation of the invisible substance, we ought to entertain a confident assurance that in receiving the symbol of his body, *we at the same time truly receive the body itself.*"

"I say, therefore, that in the mystery of the supper, under the symbols of bread and wine, CHRIST is truly exhibited to us, even his body and blood, in which he has fulfilled all obedience to procure our justification. And the design of this exhibition is, first, that we may be united into one body with him; and secondly, that being made partakers of his substance, we may experience his power in the communication of all blessings."

"I readily admit whatever may serve to express the true and substantial communication of the body and blood of the LORD which is given to the faithful under the sacred symbols of the supper; and to express it in a manner implying not a mere reception of it in the imagination or apprehension of the mind, but a real enjoyment of it as the food of eternal life. *Nor can any cause be assigned why this opinion is so odious to the world, and the minds of multitudes are so unjustly prejudiced against any defence of it, but that they have been awfully infatuated with the delusions of Satan.* It is certain that the doctrine we advocate is in all respects in perfect harmony with the Scriptures; it contains nothing absurd, ambiguous, or obscure; it is not at all inimical to true piety, or solid edification; in short, it includes nothing that can offend, except that for several ages, while the ignorance and barbarism of the sophists prevailed over the Church, this very clear light and obvious truth was shamefully suppressed. *Yet, as in the present age also, Satan is making the most powerful exertions to oppose it, and is employing turbulent spirits to endeavor to blacken it by every possible calumny and reproach, it is necessary to be the more diligent in asserting and defending it.*" (And so think the Oxford writers.)

"If any one inquire of me the manner of CHRIST's presence in the supper, I shall not be ashamed to acknowledge that it is a mystery too sublime for me to be able to express, or even to comprehend; and to be still more explicit, I rather experience it than understand it. Here, therefore, without any controversy, I embrace the truth of GOD, on which I can safely rely. He pronounces his flesh to be the food, and his blood the drink of my soul. I offer him my soul to be nourished with such aliment. In his sacred supper he commands me, under the symbols of bread and wine, to take, and eat, and drink, his body and blood; *I doubt not that he truly presents, and that I receive them.*"

These extracts suffice to prove that Calvin went quite as far, if not farther, than any of the Oxford divines, in maintaining the doctrine of the real presence in the eucharist. No language can be found, either in the writings of Newman or Pusey, which so unequivocally supports this doctrine, as the above quotations, and others which may be found in the 4th Book of the Institutes. And not only this, but the doctrine is embodied in the "Confession of Faith" of the Presbyterian Church, as well as the Assembly's Catechism.

"Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, *really* and *indeed*, yet not carnally and corporally, but spiritually, receive and feed upon CHRIST crucified, and all benefits of his death; the *body and blood of Christ* being then, not corporally or carnally in, with, or under the bread and wine; yet, as *really*, but spiritually, present to the faith of believers in that ordinance, *as the elements themselves are, to their outward senses.*"—*Confess. of Faith of the Pres. Church*, p. 140.

"*How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein? Ans.* As the body and blood of CHRIST are not corporally or carnally present in, with, or under the bread and wine in the LORD's Supper; and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the LORD's Supper, do therein feed upon the body and blood of CHRIST, not after a corporal or carnal, but in a spiritual manner; yet *truly* and *really*, while, by faith they receive and apply unto themselves CHRIST crucified, and all the benefits of his death."—*Larger Catechism of the Presb. Church.*

In conclusion, it is respectfully suggested to the editors of the New York Observer, Evangelist, Intelligencer, *et id omne genus*, to turn their attention for a short time to the *creeds*, *confessions*, and *liturgies*, of their own Churches, and to the views, doctrines, and opinions, broached by different divines within the pale of their own denominations—that they may be able, by comparison, to discover whether any heterodox notions prevail among themselves.

We ought to be thankful, Mr. Editor, that our Church has such kind friends watching over it, spying out, with argus eyes, every thing which does not square with their own preconceived views and opinions; and then holding it up to the world, as proof positive that we are all tending to Romanism. I am inclined, for one, to believe that their time would be quite as profitably employed in comparing their own views and tenets, with the standards and confessions from whence they suppose they were drawn, and hunting up the *Puseyites* among themselves. Let the Observer show his love of orthodoxy by carrying the war into the New School Theology; and let the Evangelist reciprocate the favor, by another series of heptagonal attacks upon the divinity of the Old School, and elaborate arguments in defence of horse-stealing,—but oh, spare us for a time, any more diatribes upon "*Oxford Heresy*," "*Puseyism*," and "*Auricular Confession.*"

A CATHOLIC LAYMAN.

For the Churchman.

Mr. Editor,—In common, I presume, with most of your readers, I have been truly grieved at the necessity which existed for the action of the Board of Managers of our Education and Missionary Society, as published in your last. My deep solicitude on the subject has led me to inquire a little into particulars. I find that among the parishes who have refused compliance with the recommendation of the Church touching the special collection for our missions, are some of the largest and wealthiest in our Diocese, and some too in which we are accustomed to hear not a little of the blessed cause of missions, and the glorious honor and privilege of our being a missionary Church. These, with others, have been content coolly to sit by, to turn a deaf ear to their Church's plea in behalf of missions, and to compel the Board to adopt the painful alternative of withholding from our missionaries the stipend which, however small, is, to the greater portion of them, an essential dependence for personal and domestic comfort. I would that every minister and member of the Diocese whose delinquency lades him with a share of responsibility for this measure, could be present when the pious, laborious, devoted, and self-denying missionary must communicate to his family the sorrowful tidings that the stipend on which he had depended to meet obligations rendered unavoidable by the winter's wants, cannot be had; and that he has perhaps received the last cent of missionary compensation; because his may be among the stations which the Diocese will compel the Board to dismiss from their further aid. Sir, those who know anything of the homes and daily domestic routine, of our miserably supported country clergy, need no paintings of fancy to give them a heart-stirring view of the case to which I have alluded. Is there a clergyman who has allowed himself to forget the claims of these his suffering brethren? It can be little alleviation to reflect on all that he may have done to enlist his people's contributions for supporting a school in Greece, for trying to do something towards a commencement of missionary operations in China, or for sending representatives of our Church to the oriental Christians.

Looking a little further into this matter, I find that of the more prominent parishes whose clergy have declined this needed help to our missions, *nine** are recorded in last year's journal to have raised nearly $800 for foreign missions, the contributions for them being, in every case but one, greater than for our diocesan missions. Indeed, if a person will take the pains to examine the parochial reports of the Diocese, he will find, in almost every case, where contributions to foreign missions are recorded, they are greater than those for our own. Where then is the ground for the argument that the encouragement of foreign missions increases contributions to the domestic? It is undoubtedly delusive; and must be considered so, until the zealous advocates for the former show that they are the most liberal in the latter.

It is not, however, yet too late to ward off the threatened disgrace upon our diocesan missionary character. For although our missionaries cannot receive, at the accustomed time, their spring payment, the Board has postponed a decision on the question of the entire abandonment by missionary aid of any of the parishes which still necessarily depend upon it, until the first Tuesday in May. If, by that time, the delinquent parishes show themselves to have the true missionary spirit, and true respect for their Church's recommendation, all may still go on well, and even means be provided to make up to the missionaries the withholden April payment.

It is of importance, moreover, to a just appreciation of duty in this matter, that it be borne in mind that the collection recommended by the last Convention is a *special* one, not to interfere with the *annual* contributions required by the canon to the Education and Missionary Funds severally. So that the Church expects the clergy of the Diocese to report to the next Convention, besides a contribution to the Education Fund, *two* to the Missionary Fund of the Diocese, the *special* one, and the *annual* one.

DUTY.

* There are probably several more which should be added; but the neglect of the clergy to make their reports in regular form, occasions the statistics for which the Church would thus provide to be very imperfect.

For the Churchman.

Mr. Editor,—Your correspondent "H. G." is wrong in speaking of our General Convention's having "legislated so much upon the proper postures of devotion in the communion office." There has been no *legislation* on this subject except in the rubrics. As, however, the rubrics appeared defective, and not always clear, the House of Clerical and Lay Deputies requested the Bishops to give their opinion as to the proper postures to be observed. It must be this opinion, thus asked, which H. G. had in his mind. It was, as I understood, unanimous, as were the subsequent opinions of the Bishops, similarly asked, which have resulted in the omission of a prayer in the pulpit before sermon, the audible pronouncing of *Amen* by the minister* in certain cases, and the change in the mode of reciting the confession. Correct Church-feeling certainly dictates respect for such opinions, and consequent uniformity of practice throughout the Church. But there was no legislation.

G. H.

* Excuse me for venturing the opinion that inasmuch as the Church seems, for reasons satisfactory to her, to think that this word should be *a response by the people*, except in certain indicated cases, there is irregularity, as well as bad taste in the audible use of it, sometimes heard, by the minister, at the close of the Morning or Evening Prayer.

For the Churchman.

BISHOP HOBART.

Mr. Editor,—I feel unwilling, however honest and unblenching truth may look frowningly upon me, to charge wilful perversion on any human being. I feel unwilling to suspect any of deliberate misrepresentation of those whom party purposes urge to claim as abettors of views which were never held by them, but which their removal from this world's turbulence and injustice renders it convenient to charge upon them. In the multifarious efforts which have been made to give a wrong direction to the spirit of inquiry which, for some time, has pervaded the Church, some have sunk so low as to desecrate the name and memory of Bishop Hobart by efforts to enlist them in hostility to the sturdy Catholic Churchmanship of which he was ever the friend and the defender.

Sir, no one, perhaps, knew that great and good man better than your present correspondent. I remember him in his diaconate, and was honored with his friendship and confidence for many years, and up to his lamented decease. Many, many are the happy hours of close and intimate converse with him which I delight to recal, and which I can recal with entire certainty as to the great theological principles and views which he cherished with all the ardor of the soundest evangelical principles, and the holiest evangelical affections.

I need not tell you, Mr. Editor, nor need I tell those who know any thing of our Church in former days, how nobly he came forward, eight and thirty years ago, in that defence of the Church which drew down upon him, as it now does upon you and others, the charge of bigotry, popery, intolerance, everything almost that is bad. Nor need I tell you with what holy indifference he looked upon all this; how, supported by the testimony of a good conscience, and unyielding faith in GOD through CHRIST, he cared not for man's judgment, knowing that the judgment of GOD was better; and how he persevered, through evil report and good report, in maintaining the strong ground that ours was the only *Church* in this country, and giving his reasons for this honest conviction. I need not tell you how, in honest conformity with this view, he conscientiously and scrupulously abstained from all sanction, even by his presence, of pastoral offices by those whom he could not and did not acknowledge as ministers of CHRIST, because of their lack of ordination by a bishop. I need not tell you of his noble opposition to all confederation, from the American Bible Society downward, of the Church with the sects, in that great work of spreading the Gospel which GOD has committed to the Church alone. All these things, and kindred matters, are well and publicly known of him. And yet there are those, herein opposed to him, who can find it in their consciences and hearts, now that he cannot speak for himself, to parade his name for purposes to which there can be no doubt, were he still with us, he would be strenuously adverse.

Bishop Hobart was truly Catholic in his

principles and feelings. He did not like the title "*Protestant Episcopal*," assumed by our Church, because he thought it not sufficiently indicative of its Catholic character. The celebrated aphorism of Chillingworth—*The Bible alone is the religion of Protestants*—he considered as true only in its Catholic construction; but as very dangerous and pernicious in its general acceptation. Of "*private judgment*" in matters of religion, he often spoke as the fruitful source, when separated from the authority of the Church, of the most dangerous and fatal errors. He was not favorable to the mode usually adopted for instruction in what are called Bible Classes, nor to the establishment of them in the parish of which he was rector; but thought it more consistent with the divine plan that young persons should be first indoctrinated in *the faith of the Church*, and then shown the conformity of this with the holy Scriptures. He believed that there was a primitive, if not Catholic, praying for the dead, entirely removed from the doctrine of purgatory, to which Christians might conform without violation of the Catholic faith; and that this principle, although *he* did not see it in that light, might innocently be considered as incorporated into our Prayer for the Church militant, and the first of the two Prayers in the "Burial of the Dead." He regretted the omission of the Athanasian Creed, often expressing the opinion that it ought to have been continued as an expression of our faith, even if its *public use* was not required. He rose above the morbid sensibility which shrinks and shivers at the very mention of *High Churchmanship*, and honestly and boldly avowed that he knew not how a true Churchman could sustain a good conscience without admitting it as descriptive of *enlightened sincerity* in Church principles. A Charge and a Tract bearing the High Church name were published by him; and I am told that there are minds so little as to avow the sentiments that *Bishop Hobart's principles* would *now* be thought *low* by high-flying Oxonians; when, by the same minds, but *for other purposes*, those very principles will be opposed as *intolerably high*.

I have not attempted, Mr. Editor, to do entire justice to the character of one whose friendship and confidence were among the highest honors and purest enjoyments of more than twenty years of my life; but have only sought to screen his memory from injustice. Were he living, he would, I doubt not, though not—as I know no one that is—a pledged and thorough advocate, yet be a friend of the Oxford movement, convinced that, upon the whole, it is decidedly and extensively favorable to the best interests of the Gospel and Church of the Redeemer.

PHILOS.

The following extract from a paper received from England by the last arrival, is so naturally connected with the above that we insert it in this place. It would be hard, we believe, to point out a difference between Dr. Hook's "Catholic" and Bishop Hobart's "High Churchman." As to the ultras of whom the Dr. speaks, we know of none on this side of the Atlantic who would sympathize with them in their ultraism.

So much has been said lately about the High Church, or Catholic party, and the Low Church, or Protestant party, in the Church of England, that it is no doubt very desirable to have a clear account from good authority of what is meant by those terms. Such an account, distinct, clear, and out-spoken, according to his manner, we find in the preface to a new volume of sermons published the other day by Dr. HOOK, the Vicar of Leeds. He does not indeed use the terms High Church and Low Church, but he explains what is meant by the Catholic school and the Protestant school, the one answering, as we conceive, to the Oxford or High Church party; the other to what is called the "Evangelical," or Low Church party.

Our authority says:—

"There have always been in the English Church, from the time of the Reformation, those who have thought the Reformation carried somewhat too far, and those who would have wished it to be carried further. We may call them, for the sake of distinction, the Catholic and the Protestant schools."

He then proceeds to describe them both; and first be deals with the Protestant school:—

"The tendency of the Protestant school has been to look much to the doctrine of the foreign reformers; to pay little regard to Christian antiquity; to accept the system of government by bishops and the threefold order of ministry, but not to consider these essential to the constitution of a Christian Church; to insist much upon the thirty-nine articles as the work of the Reformation, but to adhere less strictly to the liturgies and offices in the Prayer Book, explaining away the doctrines of absolution and baptismal grace, and other Catholic truths either asserted or implied in the Book of Common Prayer. And this tendency has been much encouraged by a strong zeal against real or supposed Romish errors, and by a desire to strengthen the league against Rome through an alliance with other Protestants."

Next we have an equally lucid account of those in the Church who profess to hold Catholic views:—

"Against this school those who have held the Catholic views have ever presented what appears to the writer of these sermons a salutary barrier. They have been for the most part men who have studied the history, and caught the spirit of the great teachers of the early Church. They have regretted that the abuse of many good things practised in early times should have led to their discontinuance; they love the remnant of primitive services which has been spared to us, and would change nothing in the Prayer Book but on the principle of restoration. They will not allow of any attempt which is made to explain away the Church's doctrine in these services; and they think it a want of charity towards Dissenters to represent their points of disagreement as non-essential, since by so doing they prevent earnest-minded and humble Dissenters from inquiring into the importance of such difference. While they regret the superstitious practices and idolatrous worship sanctioned by the Church of Rome, they rejoice to think that that Church still preserves in its offices many remains of better times, and that many enlightened members of that communion have kept the faith, uninfluenced by the more dangerous errors. With such as these they regret they are unable to unite, while the conduct of the government of that Church, imposing unprimitive doctrines as articles of faith, tends to keep up the long existing schism. They wish for the reformation, not the destruction of Rome."

Such, then, are the two great parties—or schools, if that be a preferable term—included within the pale of the Church of England, and we see no reason why they might not still continue in peace within its pale. Nor do we think the peace of the Church would be seriously disturbed by any difference between them, if the Protestant school would maintain its cause by that calm and earnest use of erudition which is the method of the Catholic school.

After having described the two existing schools of Church of England men as above, Dr. Hook roceeds to notice (hypothetically) an ultra-Catholic class of which he evidently does not approve. We hope there is nothing presumptuous (for we mean no such thing) in expressing our concurrence with what the Rev. Doctor says respecting this class. We should be very sorry if the great Catholic body of the Church of England were confounded with those who run into extremes, where they lose sight of the barriers between the Church of England and that of Rome. But let us quote the passage to which we allude:—

"But if there be any who in their professed attachment to Catholic principles would go further than this (*i. e.*, what has been above stated as the Catholic views)—who would have it supposed that because both the divines of Trent and those of our own country reformed the practices and restrained the disputes of doctrine in their respective churches, they therefore both effected a reformation on the same principles—if there be any, in short, who would explain away the Thirty-nine Articles as some have explained away the Prayer Book, the writer is not one of them. He cannot think that unity can be advanced by winking hard and closing our eyes to existing errors on either side; and it is easy to see that a device contrived with so little regard to the facts of the case will share the fate of the interim of Charles V., the projects of Cassandra and Grotius, and whatever other attempts have been made to promote union without unanimity."

The above extracts are all plain statements from excellent authority, and the distinct views which they convey will, we trust, be very acceptable at the present time to our serious and attentive readers.

THE CHURCHMAN.

SATURDAY, MARCH 19, 1842.

FOREIGN ECCLESIASTICAL NEWS.

The late arrival brings us English Ecclesiastical papers to the 16th of February.

The contest for the chair of Poetry at Oxford has been happily terminated without the exacerbation of a contested election. A letter was addressed to both committees, signed by the High Steward of the University, and by the bishops of Oxford, Exeter, Ripon, Sarum, Sodor and Man, and Barbadoes, and a great number of the dignitaries of the Church, (the signatures in all are 244, among which we observe the name of Dr. Hook,) recommending the withdrawal of both the rival candidates, with a view to a fresh nomination. The proposal was respectfully (and as it seems to us very properly) declined by Mr. Garbett's committee, and acceded to by the opposite party. It consequently failed. Both committees, however, by means of correspondence, had obtained a sufficient number of promises to ascertain the result of the election. The promises, as stated below, were 921 for Mr. Garbett and 623 for Mr. Williams, in consequence of which the latter gentleman withdrew from the contest.

A private letter from a gentleman who had the best opportunities to know the facts in the case, remarks, "Mr. Williams had 3 to 1 in the University, and 2 to 1 in London, but the country parsons were inflamed by the lies of the Standard and Herald newspapers."

There was at least one "country parson," however, who was not so easily duped, as may be inferred from the following letter to the editor of the Oxford University Herald:

"*To the Editor of the Oxford University Herald.*

Sir.—I live in the country, far removed from the great strife that is going on; but it is curious, even within the space that I can command, to observe who are arrayed against Mr. Williams:

1. The Low Churchman opposes him.
2. The Dissenter does so, and will, if I may judge by his violence, most exceedingly triumph, upon the same grounds with his friend No. 1.
3. The good tempered, easy, old-fashioned Churchman, who slumbers in the arms of the State most complacently, rubs his eyes, and would put down this disturbance.
4. The Radical, who hates authority and reverence, which he supposes Mr. Williams to inculcate.
5. The all, or any religionist who is responsible to none for his creed, talks with contempt of the *fool* who says there is one faith.
6. All, of whatever party, who instinctively feel that a higher standard of holiness is being set, and would think such disagreeable.

RUS."

"If any waver in their support of Mr. Williams, let them think of this list."

We observe also a letter in the same journal from the Rev. T. T. Bazely, late Fellow and Tutor of Brasenose College, explaining his vote in favor of Mr. Garbett, "because," he says, "I believe him eminently qualified for the Chair of Poetry—because I *know* that he was put forward by his College fairly, academically, and without reference to a theological exclusion." Mr. Bazely adds:

"However much I should prefer (as I should) voting with that body of Churchmen who (speaking generally) sympathize with, and are grateful to, the authors of the Tracts,—and however much I should prefer *not* giving my suffrage in the same *outward* direction with many of those who support Mr. Garbett,—yet I will not help to sanction the principle that the due course of academical competition may be overruled by the introduction of topics irrelevant and unauthorized by the societies who duly bring forward their candidates."

From such intimations as this letter of Mr. Bazely, and much more from the letter above mentioned, signed by so many of the bishops and dignitaries of the Church, proposing the withdrawal of the candidates, and from the readiness also of Mr. Williams's friends to accede to the proposition, it seems fair to argue that there is not a prevailing disposition to exclude from offices of trust even those who, like Mr. Williams, have gone farthest in their avowal of Catholic principles. It was the fear of such an exclusive policy that gave chief interest to the election, and we are therefore glad to find that a disposition to adopt it cannot be argued from the result. The infidel tendencies so strongly developed of late by sectarianism, the deep consciousness of religious wants engendered in educated minds by the more spiritual philosophy which is rapidly banishing from the schools the materialism of the past age, and the unprecedented religious destitution of the manufacturing class, as indicated especially by the spread of socialism, all go to show a crisis in the ecclesiastical history of England which cannot be adequately met by any narrow policy of the Church. We would not deprive the Church of the spasmodic efforts of the Evangelical party, or the steady dignity of the Establishment influence, but we should deem it sheer infatuation to rely on these elements to the exclusion of the "principle" of Catholicism, even if alloyed (as in human nature principle is always more or less alloyed) by a pretty strong infusion of its "passion." The Church allows the development of all these energies, and she needs them all. By a narrow policy in the case of Wesley, she was shorn of much of her strength; a narrow policy now, which would drive towards Popery hundreds who are willing to labor for her good, would bring her neck under the feet of her enemies. Her true wisdom is—and she has the strength for the emergency—to control and direct even the more extreme and erratic tendencies of every school to the advancement of her interests. Such at least is the view of a distant observer; and taking this view, we are happy to see it stated that the leaders of Mr. Garbett's party have disclaimed being actuated by the exclusive policy, and that a dispassionate correspondent of the Oxford University Herald speaks of "the cloud of controversy" as being at length "dispersed by an amicable termination, satisfactory, I trust, to all parties."

The appointment of Dr. Gilbert to the See of Chichester, proves that Dr. Gilbert is a man to whom a prudent statesman would desire to commit the interests of the Church by law established. Dr. Gilbert is highly spoken of, and his opposition to Mr. Williams is no proof of his Low Churchmanship in the cisatlantic sense of the term; especially as the opposition has been rested by himself on academic grounds.

The baptism of the Prince of Wales occupies a very large space of the foreign journals, and was naturally and justly an occasion of great rejoicing. The brief record of the event which we have given is all for which we have room, and perhaps as much as is suited to the tastes of our readers.

The king of Prussia, and the proposed introduction of the Episcopacy and Liturgy into the Prussian dominions, are also prominent topics of remark. On Sunday the 30th of January, His Majesty attended divine service in St. Paul's Cathedral, when a sermon, excellent in itself, and well suited to the occasion, was preached by the Bishop of London. We shall try to make room for the substance of the sermon in our next.

The Bishopric of Jerusalem has given dissatisfaction to some High Churchmen on grounds which we have not seen stated, but which it is easy to conjecture. We see, however, that Dr. Hook, who generally (as it seems to us) takes about as sound Church views as any man who is much before the public, has published a pamphlet in defence of the measure. The following is an extract:

THE BISHOPRIC OF JERUSALEM.—When the great and good King of Prussia, a monarch not more to be venerated for his royal virtues than for his learning, his piety, and his devoted attention to all that relates to religion,—when this excellent monarch, desiring above all things to promote the glory of GOD, and the edification of his people, applies to our Primate to meet him on neutral ground, and to bring together German and English Christians in the hope that, without any undue concession on either side, a union may be effected between us, shall we censure our Primate and the Prelates who co-operated with him, for having listened to these overtures? Shall we not rather bid them GOD speed, and humbly pray that a blessing may rest upon an experiment which, if it succeeds, will bring into close connexion those great Christian communities, the Catholic Church of England, the Catholic Church in the East, and the Prussian Protestants, who, before such union can be effected, must become Catholics, even as the Orientals must be reformed? Nor will the German Protestants be the only gainers. We shall receive as well as give. We shall give to them the Apostolical succession, and we shall receive their powerful support in fighting the good fight of GOD's truth in England. Many good, but weak persons, are violently opposed to the Catholic doctrines of regeneration, the real presence and absolution, because they regard them as Popish; their prejudices will be removed when they find that these doctrines are held by the Prussians as Protestant.

TRACT No. XC.

We suppose it has happened to many hearers to remember the matter of a good sermon, and forget the text; and something like this was our condition when we promised the insertion of the article on our first page from the Banner of the Cross; for so impressed were we with the substance of the article, that we had entirely forgotten the title, (good in itself,) which by wholesome prescription has been placed at its head. We give the article entire, notwithstanding; with many thanks to the able writer for having so clearly and seasonably defined a danger, the reality of which will be allowed by many who might, but for his distinct definition of it, have had but a dim apprehension of its nature. It is indeed the very weakness of passion to waste on trifles that strength which is needed for principles, and to confirm, by startling actions and paradoxical assertions, those prejudices and misconceptions which require to be met by discreet conduct and conciliatory explanations. In this view we cordially agree with the writer in the Banner, and we agree with him also in some, though not all, of the illustrations which he has adduced. As to Tract No. XC., we are pledged to it no further than to defend it from the charge of advocating Romanism; and as this is a charge which the correspondent of the Banner has too much good sense to bring, we are free, for aught that we have ever said, to adopt his view of the Tract. But in truth we cannot adopt it; and therefore, in submitting the article of the Banner to our readers, we are constrained to express a very distinct dissent from that portion of it which refers to the Tract. We do not deny that there are some views advanced in the Tract, both doctrinal and historical, which are not in accordance with our own; but we mean to say, that the principles of interpretation adopted in the Tract are, in our opinion and as we understand it, neither evasive nor "slippery," but honest, manly, and straight forward. We do not understand Mr. Newman as saying that the Articles, even on the surface, appear to him, or to any well instructed minds, to be adverse to Catholic principles, but that they so appear to many whose minds are more or less incrusted with the prejudices of the present age, especially those of a Calvinistic complexion. Take for instance the XIth and XIIth Articles, which on their surface appear to many to favor the Solifidian views of Justification, but which Newman would interpret to a sounder sense, partly by an investigation of the history of the times in which they were written, and partly by a comparison of them with the Homilies, and still more with the Liturgy of the Church. The same with the other disputed articles; the appearance of their hostility to Catholic principles exists in those minds which are pervaded by anti-Catholic prejudices. As to the *animus imponentis*, we do not understand Mr. Newman as surrendering it; if we did, we should be at a loss to account for his reference to Melancthon, his constant reference to the Homilies, his reference to later convocations, and the prominence which he gives to the fact that the Articles were *designed* to embrace even those Romanists of the day who might be inclined to conform to the Established Church. Nay, if Mr. Newman deny the *animus imponentis* as a principle of interpretation, why does he appeal to the Liturgy, seeing it was set forth by the same authority as the Articles? and how could he sustain his views by the strict grammatical, and not by tortuous and evasive constructions of the text? To enable the reader to subscribe the Articles consistently with the intention of those who imposed them, seems to us to be the very design of the Tract. All which we understand the writer to deny is, that men are bound to interpret the Articles consistently with what were (or perhaps we should rather say with what they believe to have been) the private theological opinions of those who framed them, or the prevailing theology of the time and place in which they were framed; a bondage which it would surely be most unreasonable to impose.

In one word, we understand Tract No. XC. as designed to bear against that class of men who apply to themselves conclusively the promises which are made to the Church, and whose theory of an absolute and irreversible election of individuals to eternal life, leads them necessarily to depreciate the Church, and to deny her authority only that they may exalt themselves and make room "for the bold avowal or half-uttered intimation of" their personal "infallibility." With such a class of men, (may we be pardoned for adding in the nervous language of the correspondent of the Banner?) "even controversy is in vain, except to strengthen" THE CHURCH; "and much more is any, the least concession in vain, since all will be grasped, and nothing will or *can* be conceded in return;" they will thank you for your concession in favor of an anti-Church construction of the 19th, 20th, 25th, &c., articles, only that they may the better oppose progressive and conditional justification, and disgust you with all the fatuous conceits and extravagant impieties which their *Protestant* optics may discover in the 11th and 12th, &c. articles.

We offer these remarks merely as explanatory of our own views, and not in a controversial temper; and especially not with the wish of combatting the opinions of the very able and highly respected correspondent of the Banner, with whom we are always happy to agree, but whom on no subject whatever, would we consent to oppose.

Among our deferred articles is a review of Mr. Williams's excellent sermon on Fasting.

The January report of the Society for Promoting Christian Knowledge contains interesting extracts of letters from the Rev. H. Southgate, delegate of the American Episcopal Church at Constantinople.

The same society has voted one thousand pounds towards the erection of Trinity College, on the application of the Primus, Bishop Skinner, of Aberdeen.

The Respondent is the name of a new paper established at Albany for the purpose of defending the use of wine in the sacrament, in opposition to the Temperance Society extravagancies. We wish it all success.

We have received a letter from Mr. John Collett, of Peekskill, in reference to our remarks last week on the use of wine in the sacrament. As Mr. Collett does not point out any error of fact in our remarks, and as we have no wish to argue the subject, we do not feel bound to insert Mr Collett's letter.

We commend to the attention of our readers the excellent sermon of Mr. Dodsworth on a text which is often misinterpreted to sanction a spurious charity. It will be found on our last page.

The foreign papers from which we quote so largely to-day, were not received until after the matter on the outer pages was in type. The reception of it has obliged us to change entirely our plans for the inside, and to defer again the insertion of editorial matter which was prepared for our last. We find in our foreign journals several more articles of much interest, which must occupy a large space of our next number.

From the Guardian, edited by the Rev. F. G. Smith, Rector of the Female Institute, Columbia, Tennessee, we learn that the general instruction in this institution was never more satisfactory than at present, and that it evidences an ability and fidelity on the part of the teachers, that merit the confidence of all who are interested in the school. The patronage also, we are happy to add, is greater than at any former period, and such as to induce the rector to engage additional assistants as soon as ladies of the proper character and qualifications can be found.

From the letter of a lay gentleman who has kindly consented to act as an agent for the Churchman in Aberdeen, we give the following extract. The objections mentioned to the manner in which the College has been brought forward, refer only, as far as we can see, to the title of "Reformed Catholic," instead of "Scottish Episcopal Church," used in the Synodal Letter. The use of the title is ably defended, as will appear when we insert the articles.

"I send you two pamphlets: Poole's State of Parties, and Palmer's pamphlet relating to the Jerusalem Bishopric. The latter is written by the younger Palmer, (a deacon.) Both pamphlets are deserving of attention at the present time. The connection of Lutheranism with the Church through the Jerusalem bishopric seems to give much uneasiness to sound Churchmen in England, and there are some points about it which render the proceeding somewhat doubtful.

"The election at Oxford has gone against Mr. Williams, as you will see from the papers. Dr. Gilbert, who brought forward his opponent, Mr. Garbett, is nominated to the vacant Bishopric. It is said that he is a friend of Sir Robert Peele, was his companion at College, and has not got his appointment on account of his success in that matter. He is not a Low Churchman either, as one would suppose from his being arrayed with that class against Mr. Williams.

"In the Constitutional which I send you with this, you will observe a paragraph from a correspondent in the London Times respecting our Church.* I cannot say what truth is in it, as I have heard nothing on the subject. Our Church has been long free from attacks, and been allowed to rest in quietness; but the College has roused enemies among the Presbyterian ranks, and their attacks are becoming numerous and malignant enough. In one of our city papers there is a long sneering attack to-day. One clergyman and one lay member of our own communion have written against the manner in which the College institution is brought forward. They have not been allowed to pass without censure, but I did not think that amongst ourselves there would have been any opposition. I cannot think how you are so determined to make the Bishop of Glasgow Primus—in America—instead of the venerable Bishop of Aberdeen. His election after the consecration of Bishop Terrot was contained in your paper, yet the almanac which you sent makes Dr. Russel, Bishop of Glasgow, Primus, and he has since been referred to in the Churchman as Primus."

* The paragraph referred to is annexed:

THE EPISCOPAL CHURCH IN SCOTLAND.—There appears to be good reason to hope that the disabilities under which the clergy of the Episcopal Church in Scotland have long labored, will be removed during the present year. It is not generally known, that until very lately the clergy of this branch of the Church have been unable not only to accept a benefice or a curacy in the English Church, but have even been disqualified from officiating in an Episcopal church or chapel in England. By a bill recently introduced by the Archbishop of Canterbury, and passed, part of these disabilities were removed, and a clergyman in connexion with the Episcopal Church of Scotland is now permitted to officiate twice in an English church, and no more, provided he can obtain the previous sanction of the Bishop of the diocese. It was very justly concluded, during the discussion on the Archbishop of Canterbury's bill, that as the orders of the clergy in the Scottish Episcopal Church were as pure and well derived as those of our own clergy, there could be no reasonable objection to their admission to some of the privileges of the Established Church of England. The privilege obtained by the introduction of that bill was a very slight one, and there appears to be a very anxious desire on the part of many of the Bishops and a large body of the clergy, to extend the privileges of their Scottish brethren, and to admit them to terms of equality. The only objection that has ever been urged against this step is, that as the Episcopal clergy are not members of the Established Church of Scotland, they are not properly qualified for admission into our Church. This, however, is not a sound reason, and Parliament admitted it fully when they allowed them to take occasional duty. The admission the Scottish clergy to the benefits and privileges of of English Church will be brought before Parliament shortly, and there is little doubt that it will be readily granted.

NOTICE.

It is intended, as early as practicable, to publish a selection of the Sermons of the late Rt. Rev. Richard Channing Moore, D. D., to be preceded by a memoir prepared by the Rev. J. P. K. Henshaw, D. D.

Any persons who may possess letters, or any important facts and anecdotes which will give interest to the publication, are requested to forward them without delay, either to the biographer, the Rev. Dr. Henshaw, Baltimore, Md., or to the Rev. David Moore, Richmond, Staten Island, N. Y., or to the Rev. R. C. Moore, Elizabethtown, N. J.

We have been furnished for publication, agreeably to a resolution, presented in our last, of the Board of Managers of the Education and Missionary Society, with the following list of Congregations in which the special collection in behalf of said Society, recommended by the last Convention of the Diocese, has not been made.

Trinity Church, Rensselaerville, Albany county.
Trinity Church, Plattsburgh, Clinton county.
St. Peter's Church, Hobart, Delaware county.
Trinity Church, Fishkill, Dutchess county.
St. Anna's Church, Fishkill Landing, do.
St. James' Church, Hyde Park, do.
St. Paul's Church, Poughkeepsie, do.
St. Paul's Church, Redhook, do.
Zion Church, Wappinger's Creek, do.
St. John's Church, Johnstown, Fulton county.
St. Luke's Church, Catskill, Greene county.
Christ Church, Greeneville, do.
St. Paul's Church, Oakhill, do.
Calvary Church, Brooklyn.
Christ Church, do.
Emmanuel Church, do.
St. Ann's Church, do.
St. John's Church, do.
St Mary's Church, do.
St. Paul's Church, Flatbush, King's county.
St. Mark's Church, Williamsburg, do.
Church of the Ascension, New York.
Calvary Church, do,
Christ Church, do.
French Church du St. Esprit, do.
St. George's Church, do.
St. James' Church, do.
St. Mark's Church, do.
St. Mary's Church, do.
St. Michael's Church, do.
St. Thomas' Church, do.
St. James' Church, Goshen, Orange county.
Christ Church, Cooperstown, Otsego county.
Christ Church, Gilbertsville, do.
St. Matthew's Church, Unadilla, do.
St. Timothy's Church, Westford, do.
St. Mary's Church, Cold Spring, Putnam county.
Christ Church, Patterson, do.
St. Philip's Church, Phillipstown, do.
St. George's Church, Astoria, Queen's county.
St. Paul's Church, Glen Cove, do.
St. George's Church, Hempstead, do.
Trinity Chapel, Rockaway, do.
Christ Church, Manhasset, do.
St. James' Church, Newtown, do.
Christ Church, Troy.
St. Andrew's Church, Richmond, Richmond county.
Trinity Chapel, Factoryville, do.
Christ Church, Ballston Spa, Saratoga county.
St. Paul's Church, Charlton, do.
St. Luke's Church, Mechanicville, do.
Bethesda Church, Saratoga Springs, do.
St. John's Church, Stillwater, do.
St. John's Church, Ogdensburgh, St. Lawrence co.
Trinity Church, Potsdam, do.
St. Paul's Church, Waddington, do.
Caroline Church, Setauket, Suffolk county.
Christ Church, Marlborough, do.
Trinity Church, Ulster do.
St. Matthew's Church, Bedford, Westchester county.
St. Paul's Church, Eastchester, do.
St. Thomas' Church, Mamaroneck, do.
St. Peter's Church, Peekskill, do.
Christ Church, Rye, do.
St. Peter's Church, Westchester, do.
Grace Church, Whiteplains, do.
St. John's Church, Yonkers, do.
Chapel at Tuckahoe, do.

The Rev. John West, of Newport, R. I., requests that all communications to him, after the first of April ensuing, be directed to Bangor, Maine.

TO CORRESPONDENTS.

"D*** F***** is received, but comes in rather "a questionable shape."

"C. of N. J." in our next.

INTELLIGENCE.

From the Spirit of Missions.

Missionary Notices, (Domestic.)—The Rev. B. B. Killikelly, D. D., having returned to Vincennes, Indiana, hss been again recognized as the missionary at that station.

The Rev. D. E. Brown has been recognized as the missionary at Flint, Mn.

The Rev. John West has been appointed a missionary in Maine, and recognized as the missionary at Bangor.

The Rev. Foster Thayer, (lately appointed a missionary in Indiana,) has become the missionary at Niles, Michigan.

The Rev. F. B. Nash, (late missionary at Paris, Ky.,) has become the missionary at Hopkinsville, Princeton, and Trenton, Ky.

Calais, Maine; Iowa City, and Bloomington, Iowa; and Adrian, Michigan; have been recognized as new stations; and Albion and Homer, Michigan, have been substituted for Dexter; and Flint, Mn., for Ypsilanti, as stations.

Troy, Mn., and Paris, Kentucky, have been discontinued as stations (the former to take effect the first of April) in the expectation that they will be hereafter self-supporting.

Bishop Kemper's Appointments.—The Rt. Rev. Dr. Kemper, Missionary Bishop for Wiskonsan and Iowa, and administering the dioceses of Indiana and Missouri, has communicated the following as the Sunday appointments of a visitation in which he is at present engaged, viz:—March 6, Racine, Wiskonsan; 13, Michigan City, Ind.; 20, 27, and April 3, Indianapolis; 10, Vincennes; 17, New Harmony; 24, Evansville; May 1, Kemper College, Mo.; 8, Boonville; 15, Jefferson City; 22, St. Louis, (probably;) 26, Convention of Indiana at Vincennes; 29, Vincennes; June 5, Buffalo Knob, Mo.; 12, Palmyra; 19, Hannibal; 26, Madison, Iowa; July 3, Agency of Sacs and Foxes, Iowa; 10, Iowa City; 17, Burlington; 24, Bloomington; 31, Davenport; August 7, Dubuque; 14, Mineral Point, Wiskonsan; 21, Madison; 25, Aztalan; Sept. 4, Milwaukie; 11, Whitewater; 15, Southport; 25, Beloit; Oct. 2, La Porte, Ind; 9, Mishawaka; 16, Logansport; 23, Fort Wayne; 30, Lafayette; Nov. 6, St. Louis, Mo.; 10, Missouri Convention, St. Louis; 13, Kemper College; 20, Herculanium; 27, Potosi; Dec. 4, Cape Giredeau; 11, New Albany, Indiana; 18, Richmond. This plan, the Bishop states, is only a sketch: providential circumstances may greatly interfere with it; and very many places, not here named, will be visited on the other days of the week. The visitation of Wiskonsan was commenced about the first of February.

Texas.—It is expected that the Church at Galveston will be consecrated by Bishop Polk, on Easter Day.

From the Banner of the Cross.

Diocese of Alabama.—The eleventh diocesan Council of the Church in Alabama, commenced its session in Christ Church, in the city of Mobile, on Thursday the 17th Feb. The Rev. Samuel S. Lewis, rector of Christ Church, Mobile, was elected President; and the Rev. Nath. P. Knapp, rector of Christ Church, Tuscaloosa, Secretary. The Convention sermon was preached by the Rev. N. P. Knapp, from 2 Cor. vi. 3, and the holy communion afterwards administered. The full canonical number of clergy being present, agreeably to the General Canons, and also of parishes represented, it was resolved to proceed to the election of a bishop of the diocese, which resulted in the choice of the *Rev. Martin P. Parks*, Chaplain to the U. S. Military Academy at West Point. The Standing Committee for the ensuing year are the Rev. Messrs. S. S. Lewis, N. P. Knapp, and Julian E. Sawyer, of the clergy; and Messrs. R. Maynard, E. W. Peck, and A. B. Winn, of the laity.

On Sunday last, 27th ult., Bishop Onderdonk confirmed *fourteen* persons in St. John's Church, Northern Liberties; and in the evening *twenty-two* persons in the Mission Church of the Evangelists, Southwark.

Episcopal Visitation of Western Virginia.—Bishop Meade expects to set out on his Western Tour immediately after Easter; and to visit Hampshire, Clarksburg, Morgantown, Wheeling, Wellsburg, Parkersburg, Point Pleasant, Coalsmouth and Charleston in Kenhawa; and, thence to proceed to Staunton to meet the Convention which assembles in that place on Wednesday, the 18th of May Letters may be addressed to him at Clarksburg about the 4th of April, Wheeling from the 15th to the 25th, and at Charleston, Kenhawa, about the 10th of May.—*Southern Churchman.*

Episcopal Services at Washington, D. C.—On Sunday last, Bishop Whittingham administered the rite of confirmation in Christ Church and Trinity Church in that city, after the apostolic practice of "laying on of hands" to *five* persons in the former church, and in the latter to *fifty-six.*—*Ib.*

Bishop Polk contemplates making a visit to Texas, during the present month. The church at Galveston it is expected will be consecrated by him on Easter Day.—*Ib.*

Ohio.—The Rev. George Denison has been received by letter-dimissory into this Diocese from that of Western New York, and has become the rector of Trinity Church, Newark.—*Western Episcopal Observer.*

Michigan—Episcopal Acts.—An ordination was held in St. Paul's Church, Detroit, on Sunday the 6th inst., at which the Rev. Montgomery Schuyler, Missionary at Marshall, was admitted to the order of priests, and Messrs. S. Hough, A. B. and E. C. Hodgkin, to the order of deacons. Morning prayer was read by the Rev. Mr. Lounsbury, the lessons by the Rev. Mr. Hobson, rector of Chatham, U. C., and the sermon was preached by the Rt. Rev. the bishop. The candidate for priests' orders was presented by the Rev. Prof. Fitch, and those for deacons' orders, by the Rev. J. O'Brien, of Munroe. The services on this occasion were peculiarly interesting and impressive.—*Ib.*

From the Chronicle of the Church.

We are happy to be able to lay before our readers the following account of the organization of a new Episcopal Parish. New Harmony, it will be recollected, was selected by the notorious Robert Dale Owen, as the place to test his infidel and social principles. It affords us pleasure to know that his trial was a failure, but it gratifies us more to see the Church arising in so unpromising a region.

NEW HARMONY, Posey Co., Indiana,
October 28, 1841.

A meeting of a number of Protestant Episcopalians was held, according to public notice, at the residence of Judge Wm. Twigg, on Monday, the 25th inst., for the purpose of organizing an Episcopal Church, so as to comply with the Act of the General Assembly, approved Feb. 10, 1831, and an Act supplementary to an Act, approved Feb. 16, 1839. Thomas Brown, Esq., was called to the chair, and Judge Twigg appointed Secretary. After the meeting was organized, the following resolutions were passed:

Resolved, That we now organize a Protestant Episcopal Church, to be known by the name or designation of St. Stephen's Church, New Harmony.

Resolved, That we do now elect five Vestrymen, who shall continue in office until Easter Monday next, ensuing, or until others are elected; and such Vestry shall appoint two of their number to act as Churchwardens.

Whereupon the following gentlemen were chosen Vestrymen:—Judge Twigg, Thomas Brown, Esq., James Elliott, Dr. I. S. Mann, and I. B. Johnson.

The meeting then adjourned, and the Vestry convened and appointed Judge Twigg, and Dr. I. S. Mann, Churchwardens.

A resolution was then passed that the Rev. Benj. Halsted be requested to act as the minister of the church.

THOMAS BROWN, *Chairman.*
WM. TWIGG, *Secretary.*

FOREIGN.

From the British Magazine.

The Poetry Professorship.—The following circulars will inform our readers that the contest for the above Professorship is at an end:—

"*Brasenose College, Jan. 20, 1842.*

"Sir,—A comparison has this morning been made of the number of promises given in behalf of each candidate for the Professorship of Poetry, when they were found to be, for Mr. Garbett, 921; Mr. Williams, 623. Mr. Williams has in consequence withdrawn. We beg you to accept our thanks for the intention expressed by you of supporting Mr. Garbett, and to congratulate you on this termination of the contest.

"I am, Sir, for the fellows of this College and myself, your obedient, faithful servant,

"A. T. GILBERT, Principal.

"*Common Room, Trinity College,*
Jan. 20, 1842.

"Dear Sir,—At a a meeting held this morning before the Vice-Chancellor, for the purpose of comparing the number of votes respectively promised to both candidates for the Poetry Professorship, it appeared that there were, for Mr. Garbett, 921; for Mr. Williams, 623. Under these circumstances, Mr. Williams withdraws from the contest. With our best thanks for the interest which you have taken, and with the desire to save you farther and unnecessary trouble,

"I am, dear Sir, on behalf of the College, yours faithfully,

"JAMES INGRAM, President."

DEATH OF THE BISHOP OF CHICHESTER.

It is with sincere pain, which we are sure will be participated in by all our readers, that we record the death of the Bishop of Chichester, which took place on Friday evening, the 7th instant, at his episcopal palace, after an illness of very short duration. His Lordship had been slightly indisposed for a few days, but without any symptoms to occasion alarm. On Sunday he administered the communion in the Cathedral, and was able to transact business, as usual, so late as on Wednesday and Thursday; but on Friday morning, by the advice of his medical attendant, Mr. Dodd, he was induced to keep his room, and about the middle of that day was attacked with a violent sickness, which appeared to relieve him for the time; but upon Mr. Dodd's visiting his Lordship in the evening, he found him sinking so rapidly that he deemed it advisable to call in Dr. M'Carogher. The Bishop, however, never rallied, and about eleven o'clock died apparently without the slightest pain.

We are indebted to a correspondent, who had known and loved, and lived in intimacy with, the late amiable prelate from their earliest years, for the following very interesting notice; this we present to our readers in the full assurance that by so doing we best fulfil our duty towards them, as well as to the character of him whose premature death is so deeply and so universally regretted:—

"Philip Nicholas Shuttleworth, Bishop of Chichester, descended from an ancient and opulent family in Lancashire, was born Feb. 9, 1782, at Kirkham, in that county, his father being then Vicar of that parish, as well as a Prebendary of York. He received the rudiments of his education in Preston, of which place also his father was afterwards Vicar. He was sent at the age of fourteen to Winchester, and was afterwards admitted a scholar on the foundation upon the nomination of the venerable Head

Master of that College, the Rev. Dr. Goddard, who still lives to mourn the loss of his distinguished and grateful scholar. Here he became remarkable for the composition of Latin and English verse. His poem on 'Non omnis moriar' displayed a vigor of thought and power and poetical diction much beyond the ordinary capacity of boys of 16 years of age. In December, 1800, he was elected a Scholar of New College, and in the year 1803 gained the Latin verse prize, the subject of which was 'Byzantium.' This composition was much admired for the purity and elegance of its Latinity and brilliancy of imagination. Soon after he had taken the degree of B. A. he became tutor to the Hon. Algernon Herbert, with whom he resided for some time at Eton, as well as in the family of the Earl of Caernarvon. At a subsequent period he discharged the same duties in the family of the late Lord Holland, who duly appreciated his various talents and amiable qualities, and ever treated him with the generous confidence of a friend. With Lord and Lady Holland he had the advantage of travelling on the Continent in 1814 and 1815, and the acquaintance which he there gained with France and Italy was enlarged by a second visit to those countries in 1820 in company with Lord Leigh.

"For some years previously to 1822 Mr. Shuttleworth resided in Oxford, and filled the office of Tutor to his College, and for a short time that of Proctor in the University. When the Wardenship of New College became vacant, his high reputation caused him to be unanimously elected to that station, and he presided over the Society for 18 years much to his own honor and the permanent benefit of the College: for it was chiefly by his influence that a very detrimental privilege (which exempted the Undergraduates from the University examination for the Bachelor's degree) was surrendered in the year 1838.

"In 1823 he married Emma, daughter of the late George Welch, Esq., of High Leck, Lancashire, by whom he leaves a son and four daughters.

"Whilst in Oxford he was highly distinguished by his very argumentative, judicious, and eloquent sermons, which he delivered with a very impressive tone of fervent devotion, and which particularly engaged the attention of the Undergraduates of the University, and never failed to secure a numerous congregation in St. Mary's Church. These, and his "Paraphrastic Translation of St. Paul's Epistles," his "Consistency of the whole scheme of Revelation with itself and with human reason," and his last work "On Tradition," are the chief fruits of his theological studies.

"In 1840 he was raised to the honor of the mitre, to which his merits, in the opinion of his friends and the public, had long entitled him. His career as Bishop of Chichester has, alas! been but too short to effect all the good he contemplated for the benefit of that diocese; but short as it has been, it has gained for him the high esteem and affections of his clergy, and of all who had the pleasure of knowing him throughout the county.

"It may be truly said, that every individual who was acquainted with him can bear testimony to his Christian piety and charity, (in St. Paul's sense of the word,) to his candor, integrity, and amiable unaffected manners, diffusing cheerfulness in society by the copious fund of information he had always at command, his retentive memory, and the lively pleasantry of his conversation.

"Those who have read his writings will acknowledge that his extensive learning, his sound judgment, and persuasive eloquence were, both in the press and the pulpit, dedicated to the service of God and the best interests of mankind."—*Oxford University Herald.*

Baptism of the Prince of Wales.—His Royal Highness the Prince of Wales was baptized on Tuesday, Jan. 25, in St. George's Chapel, Windsor, with all the state and solemnity befitting the occasion. The sacrament of baptism was administered by His Grace the Archbishop of Canterbury, who was attended by the Archbishop of York, the Bishop of London, the Bishops of Winchester and Oxford, in their respective robes, as Prelate and Chancellor of the Order of the Garter; the Bishop of Norwich, Clerk of the Closet to the Queen; the Dean of Windsor, and most of the Chapter of St. George's Chapel. His Grace received the names for the young prince, Albert Edward, from the King of Prussia. The Sponsors were,—

The King of Prussia,
Her Royal Highness the Duchess of Kent, proxy for her Royal Highness the Duchess of Saxe Coburg,
His Royal Highness the Duke of Cambridge,
Her Royal Highness the Duchess of Cambridge, proxy for Her Royal Highness the Duchess of Saxe Gotha.
Her Royal Highness the Princess Augusta of Cambridge, proxy for her Royal Highness the Princess Sophia,
His Serene Highness Prince Ferdinand of Saxe Coburg.

The water with which the infant prince was baptized was brought from the river Jordan by the Rev. C. B. Elliott, and presented, by special permission, to Her Most Gracious Majesty on the occasion of the baptism.—*Ecclesiastical Gazette.*

Funeral of the late Bishop of Chichester.—On Saturday, the 15th instant, at noon, the remains of the late much respected bishop were interred in the cathedral. It was attended by hundreds of the clergy, among whom were the Very Rev. the Dean, the Ven. Archdeacon Webber, Archdeacon Manning, Charles Webber, jun., canon in residence; Prebends Valentine, Tredroft, Tufnell, Allen, Hughes, Barbut, &c. The cathedral was crowded to excess. The procession left the palace at 12 o'clock by the grand entrance in Canon lane, passed up St. Richard's lane, through the cloisters and churchyard, to the grand west doors, where most of the clergy were assembled to receive it. As it moved slowly up the nave, Handel's Dead March in Saul was played on the organ till it rested in the choir opposite the throne, when the morning service commenced. The prayers were read by the Rev. W. Watkins. The Psalms were chanted to Purcell's single chant, and the first lesson was read by Archdeacon Manning. The Te Deum and Jubilate were Batten's in D. The second lesson was read by the Very Rev. the Dean. The anthem was that short but sublime composition, by Henry Purcell, "Thou knowest, Lord," &c. Afterwards the procession moved up the southeast aisle to the grave. The funeral service was read by the Very Rev. the Dean, when the coffin was consigned to its silent abode amid the tears of many there assembled. Although the crowd was very great, the greatest order prevailed. On Sunday, the 16th, the Dean preached a sermon on the occasion at the cathedral, but he was several times so overcome by his feelings as to be unable to proceed. His text was James iv., verses 13 and 14.—*Ib.*

Preferments and Appointments.—The Queen has been pleased to order a congé d'élire to pass the Great Seal of the United Kingdom, empowering the Dean and Chapter of the cathedral church of Chichester to elect a bishop of that see, the same being void by the death of Dr. Philip Nicholas Shuttleworth, late bishop thereof; and her Majesty has also been pleased to recommend to the said Dean and Chapter, Ashhurst Turner Gilbert, Doctor in Divinity, to be by them elected bishop of the said see.—*London Gazette.*

POPERY AMONG LOW CHURCHMEN IN LEEDS.

To the Editor of the Morning Post.

Sir,—The commotion is so violent when any Anglo-Catholic is guilty of an indiscretion, that I hope you will permit the indiscretions of Anglo-Heretics (*Catholics* can only be opposed by *Heretics*) to be sometimes exposed.

Having occasion to visit Yorkshire, I spent last Sunday, (Dec. 5,) in Leeds, to see the beautiful parish church which has been lately erected there, and to enjoy the cathedral service, which is more solemnly performed therein than in any cathedral. I attended that church at morning and evening service.

In the afternoon I went, by chance, into another church, where a funeral was taking place. The service was read by the minister, the Rev. Mr. Singleton, well, but rather too theatrically. When the sublime lesson from the 15th of Corinthians was finished, the minister sat down, and you may imagine my surprise when I heard the choir commence Mozart's *Benedictus* in *Latin*; yes, Mr. Editor, I heard a *Latin* anthem in a Protestant Church!! I thought I must be in a Romanist chapel; but then the preceding service was in English. Thinks I to myself, things are really carried very far.

But upon inquiry I found that this church was the church of the Low Church party, that it is entirely governed by a Low Church *coterie*, who resist the vicar's authority. In this Low Churchman's church a Latin anthem was sung on Sunday last.

On expressing my surprise to an old gentleman near me, he said, "Sir, these Low Church people have only one principle of action—opposition to genuine Churchmen. They sing *Latin* here, because they sing English in the parish church; they patronise the Popish Mozart here, because they use Tallis there."—Your humble servant,

A Wayfarer.

To the Editor of the Church Magazine.

Sir,—It is not a little curious, that a piece of rank and offensive popery should have just been committed in one of the churches in this town, and in direct defiance, too, of one of the articles of the Church. The Rev. W. Sinclair is the incumbent, and is a Pastoral Aid Society Clergyman, and of course a Low Churchman, and a great hater of "Puseyism," but strongly, it would appear, inclined to Popery. The following letter which you will see in *The Leeds Intelligencer* of to-day, gives a full account of the matter:—

Vicarage, 6th December, 1841.

Dear Sinclair,—I think it right to inform you that I have written to the bishop to acquaint him with the fact that Mozart's *Benedictus* was sung yesterday at St. George's Church, in Latin. As this appears to me to be a very offensive *Popish* act, and, indeed, almost a mockery, I am anxious before it is noticed in the newspapers, to be able to say that I was among the first to protest against it.

I remain, dear Sinclair, yours, faithfully,
W. F. Hook.

What will *The Record* say to this, Mr. Editor?—Yours, &c. A Churchman.

Ibid.

IRELAND.

See of Ossory.—Two causes are assigned for the present delay (in filling up this See:) one, the arrangement of the tithes of several parishes formerly payable to the Bishop of Ossory, now to be transferred to the ecclesiastical commissioners; the other, a negotiation entered into with the Archbishop of Dublin, *pro* or *con*, for the perpetuation of the See and separate Episcopate of Kildare, to be supported out of the proceeds of the See at present vacant. What the object of his Grace may be in this negotiation with the government we do not pretend to say. We only give the report as it has reached us.—*Dublin Statesman.*

Scottish Episcopal Church.—At a meeting of the Society for Promoting Christian Knowledge, held in Lincoln Inn Fields, on the 4th of the present month, the munificent sum of One Thousand Pounds was granted by the Society in aid of the scheme for erecting the new Episcopal College in Scotland, to be called "The College of the Holy and Undivided Trinity." This fact, along with the countenance and pecuniary support the College has received from both the Archbishops of England, and both the Archbishops of Ireland, will dispel the notion industriously circulated by the violent party in the Kirk, that the scheme is an emanation of what they, in common with the Papists and Dissenters in England, are pleased to term "Puseyism," or "rank Popery."—*Edinburgh Observer.*

Dr. Gilbert, the new Bishop of Chichester, has apointed the Rev. Henry Whitaker Churton, of Brasenose College, his Examining Chaplain. This is a most excellent appointment. Mr. Churton has been Curate of St. Ebbs, in Oxford, for five years, and his sentiments, which are strictly Evangelical, cannot be unknown to the bishop. Mr. Churton is brother to the Rev. Thomas Churton, one of the four tutors who protested against Tract No. 90.—*The Record.*

Bishopric of Ossory.—The Very Reverend Dr. O'Brien, late F. T. C. D., Archbishop King's Lecturer in Divinity at the University, and Dean of Cork, succeeds to the vacant bishopric. The appointment does honor to the government, and is likely to be a blessing to the Church.—*Dublin Morning Press.*

Mr. Marshall, who lately left the ministry of the Kirk of Scotland, has been ordained by the Bishop of Durham. We understand, however, that the statement of his having accepted a curacy at Norham is not quite correct, but that he has been invited to the charge of St. Paul's Episcopal Chapel at Aberdeen. All the efforts, so industriously made to depreciate the character of this excellent and conscientious man have proved utterly fruitless, and the sincerity with which he renounced his former belief in the scriptural foundation of Presbyterianism, and avowed his conviction of the Apostolic origin of the Episcopal Government, has stood unshaken by the petty assaults of malevolence. His new appointment, we are told, will only furnish him with £300 a year—an income of only half the amount that he enjoyed while a Presbyterian minister.—*London Times.*

BISHOP OF CHICHESTER.

We had the happiness of announcing, *in a Third Edition* on Saturday last, the elevation of the Principal of Brasenose to the See of Chichester, and we are sure that there is no person, be his opinions what they may, who *really knows* Dr. Gilbert, who will not give great credit to Sir Robert Peel for the selection he has been pleased to make. As a scholar, Sir Robert Peel may be supposed to have been somewhat acquainted with the Principal's claims for Sir Robert and Dr. Gilbert were examined, together in the same Term, and appeared *in the First Class, in the same Class Paper*, in 1808. But, unless we are greatly mistaken, the Premier will not be long in discovering that from his aptitude for business, from his straightforward and manly character, from the excellence of his moral conduct, from the kindness of his heart, and his abundant yet unostentatious liberality, and above all from that deep and unaffected piety which so peculiarly marks his private character, and mixes itself as it were, with his every-day life; from all these we have no doubt Sir Robert Peel will find that the choice he has now made will reflect the greatest credit upon his own discernment, and prove to be a most important benefit to our country and our Church. We must add, that the only feeling of regret in Oxford and its neighborhood on this occasion is, the regret of losing Dr. Gilbert as an inhabitant, a neighbor, or a friend.—*Oxford Herald.*

DIED,

In Flushing, Long Island, on the 12th inst., Maria Jeanette Devoe, in the 3d year of her age, daughter of Mr. James B. Devoe.

CALENDAR.

MARCH.

27. Easter-Day.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

APRIL.

3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Tuesday, March 15, consecrated the Mission Church of St. Matthew. The Instrument of Donation by the Managers of the New York Protestant Episcopal City Mission Society, was presented to the Bishop by Mr. William Mulligan, Secretary of the Board, and read by the Rev. Jesse Pound, the Missionary of the station. The Sentence of Consecration was read by the Rev. Lot Jones, Missionary of the Mission Church of the Epiphany; and the Morning Prayer by the Rev. Manton Eastburn, D. D., Rector of the Church of the Ascension; and the Sermon preached by the Bishop.

This Church was purchased with funds left by the late Charles Morgan, Esq. That worthy and benevolent member of the Church left a large portion of his estate to "be applied to the promotion and extension of the Church and religion of Jesus Christ within the limits of these United States, at such time and in such manner as shall be prescribed and directed by the Rev. M. Eastburn, now Rector of the Church of Ascension in the city of New York." Dr. Eastburn generously appropriated from the amount thus devised, a sum sufficient for the purchase of the above mentioned building, which was erected several years ago by a Presbyterian congregation. The Rev. Jesse Pound, lately in charge of the Mission Church of the Holy Evangelists, has been transferred to the Mission Church of St. Matthew; and the Rev. Benjamin Evans, late Missionary at Large, placed in charge of the Church of the Holy Evangelists.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

New York, 26th Feb. 1842.

To the Directors of the New York Lyceum:

Gentlemen: The undersigned being anxious that themselves, with the other inhabitants of our city, should have the opportunity of hearing a course of Lectures from the distinguished English Geologist, Charles Lyell, Esq., F. R. S., &c., beg leave to bring the subject before your board. It cannot be unknown to you that this gentleman holds an eminent rank among the cultivators of that science, that he has delivered successful courses of Lectures in Boston and Philadelphia, and it is understood that he is provided with the means of illustrating such a course by drawings, &c., of the most interesting character.

Believing that the organization of your institution is such as would be likely to extend the benefits of his instructions widely, and at the same time conduce most efficiently to the proper remuneration of the lecturer, it is respectfully suggested that you take into consideration the propriety of inviting him to deliver a course in the place where the lectures of your institution are usually held.

In a cause of such importance, the undersigned trust that the co-operation of other public institutions may be obtained, as it rarely happens that equal learning and talent can be commanded for such an object.

We are, gentlemen, &c.

H. C. De Rham,
W. A. Duer,
James Wadsworth,
J. Kearney Rodgers,
James Renwick,
Jon. Goodhue,
Henry Brevoort,
Geo. Wilkes,
J. Aug. Smith,
James E. Dekay,
Wm. C. Redfield,
David C. Colden,
John McVickar,
Jon. M. Wainwright,
Charles Anthon,
Jon. Delafield,
James G. King,
Deming Duer,
John Duer,
Jacob Harvey,
John W. Francis.

☞ In accordance with the wishes expressed in the above communication, the New York Lyceum extended an invitation to Professor Lyell, which has been accepted. The Lectures to commence on Wednesday evening, 16th inst. The illustrations, which are over one hundred in number, are very large and splendid, and more ample than any heretofore used.

☞ PROFESSOR LYELL'S LECTURE ON GEOLOGY.

A course of Eight Lectures on Geology, by Charles Lyell, F. R. S., President of the Geological Society of London, will be delivered before the New York Lyceum, and the citizens generally, in the Broadway Tabernacle, commencing Wednesday, the 16th inst., at half past 7 o'clock, P. M.; to be continued every Wednesday and Saturday until concluded.

The course will embrace the following subjects, viz:

Fresh Water Formations of average extinct volcanos of successive periods.

Structure of Etna; origin of granite rocks; changes in the organic world.

Upheaval and Subsidence of the Earth's Crust; submergence and re-elevation of the Temple of Serapis.

Origin of Coral Reefs, and theory of their circular form; Coralline Limestone of various geological ages.

Nature and origin of Coal.

Foot-marks of fossil Animals.

Chirotherium Organic remains of the most ancient rocks.

Recession of the Falls of Niagara.

Boulder Formation Transporting Power of Ice: Action of Glaciers and Icebergs.

Each Lecture will be illustrated with very large and splendid drawings, prepared in England expressly for his Lectures in this Country.

Tickets for the Course, $3; ditto to Members of the Lyceum, $2; Ladies' Tickets, $2—to be had at the Library of the Lyceum, 411 Broadway; at Saxton's, 126 Fulton st.; and at Wiley & Putnam's.

March 16—2t.

NOTICES.

ST. THOMAS' CHURCH.

On Sunday evening a sermon will be preached in St. Thomas' Church, by the Rev. J. H. Hobart, Missionary of Wiskonsan, and a collection made to aid the funds of "The Protestant Episcopal Tract Society."

It is hoped the important benefits that have resulted from the publications of this Society in dissemin ting Gospel truth, with the sound doctrines and principles of the Church, will merit extensive liberality on the part of Episcopalians, to replenish the exhausted treasury and increase the sphere of usefulness. Service to commence at half past 7 o'clock.

New York, March 19, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of this Society, is appointed to be held in the basement of St. Bartholomew's Church, on Monday evening next, the 21st inst., at half past 7 o'clock.

Geo. H. Bell, Rec. Sec'y.

New York, March 19th, 1842.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From a friend in Woodbridge, New Jersey, $5.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, Lot Jones, 192 Allen-st.

New York, March 16, 1842.

The FUND for AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contribution for the above fund, since last acknowledgment, viz:

From St Peter's ch, New York, Rev Dr Smith, rector, $59 10.

C. N. S. Rowland, Treasurer of the Convention of P. E. Church, N. Y.

New York, March 16, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Peter's ch, New York, Rev Dr Smith, rector, collection for Missionary fund, $30 62. St George's ch, Astoria, Rev J W Brown, rector, from monthly offerings, for Missionary fund, $10. From X D, inclosed in a note "for the Diocesan Missionary fund, $10, "A friend to New York Missions," for Missionary fund, $5. Annual subscribers, $6. Trinity ch, Rensselaerville, Rev Robert Washbon, for Education and Missionary fund, $3. Total amount, $64 62.

C. N. S. Rowland Treasurer,
March 16, 1842. 55 Water-st.

ST. PAUL'S CHURCH, FLINT, MICHIGAN.

The following sums have been received by the subscriber for the purposes of his mission since his last acknowledgment, viz:

From Mrs Waters, Newtown, $2; Mr Blackwell, $10; from the Rev Mr Carmichael, to be added to the contribution of St George's ch, Hempstead, L I, $2; in a note from a gentlemen who signs himself X D, N Y, $5; contribution received from Calvary ch, Brooklyn, $60.

The subscriber has received from a few benevolent individuals a small sum towards procuring a set of communion plate, of cheap material, for his church; he still needs a few dollars more to render the above sum available.

Any further donations to that object, or to his Mission generally, will be most thankfully received and acknowledged; they may be made, as heretofore requested, through Messrs Swords, Stanford & Co, 152 Broadway, New York; or the Rev Wm H Lewis, 219 Washington street, Brooklyn.

Daniel E. Brown, Rector,
St. Paul's Church, Flint, Michigan.

New York, March 16, 1842.

CHRIST CHURCH, MATAGORDA.

The subscriber in behalf of the Rev C S Ives, Missionary, Christ ch, Matagorda, Texas, gratefully acknowledges the receipt of $126 73, pr letter, Rev C E Gadsden, D D, Charleston S C—agent for the contributors—ladies in said city, for the purchase of a set of communion plate for the church under charge of said Missionary.

Wm. R. Wadsworth,
No. 4 Jones' Lane,

☞ The Spirit of Missions will please copy the above.

New York, March 16, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 9th inst., has received the following contributions, viz.

From Trinity ch, Rensselaerville, N Y, per Rev Robt Washbon, $4; received through D Ravenel, Esq, receiving agent, Charleston, S C, his account, No 29, viz—of the Rev Mr Young, St John's ch, St John's Island, from D T, $5, M B T, $5, C V, $5, J I, $3—$18; from Rev Mr Dupont, Charleston, Missionary Lecture, $19 50; St Stephen's Bible Class, $12 50; offerings of St Stephen's ch, $5—$17 50. From a member of St Michael's ch, Charleston, $50; from a communicant of St David's ch, Cheraw, $50; from the Rev W Wallace, offerings of St John's ch, Berkely, $4; from Rev W Converse, offerings of Claremont ch, $23 50; from Rev J S Hanckel, Christmas offerings of St Andrew's ch, $20; from Rev J B Gallagher, offerings of Christ ch, Milton, $18 25; from a member of St Michael's ch, Charleston, additional donation $50; from the Pendleton Female Missionary Association, through Mrs Seabrook, $35 30; from the Rev Mr Trapier, offerings of St Michael's ch, $43 59; donation from a member of St Michael's ch, $10; offerings of St Mark's ch, Clarendon, Rev Mr Wigfall, $132 50; from Rev Mr Dupont, Charleston, Monthly Missionary Lecture, $17 18; Rev Mr Hanckel, offerings of St Paul's church, Radcliffboro', $60. Total amount, $573 95.

Thomas N. Stanford, Treasurer,
152 Broadway.

New York, March 16, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Chandler, Howard & Co, Boston, from Mrs T G Fessenden, $5; a lady, $5; Juvenile Missionary Association of St John's ch, Roxbury, for education of two boys in Africa, $20; St Matthew's ch, South Boston, monthly missionary contributions, $4; P T, $50; St John's ch, Wilkinsville, $11 58; Mrs D, $5—$100 58. From Young Men's Education and Missionary Society, New York, quarterly subscription to October last, $125. From ladies of Trinity Parish, New Haven, by Miss Mulligan, for support of pupil in Mission family, Athens, $58. From Mrs Beebe of New York, $10. Total amount, $293 58.

J. Smyth Rogers, Treasurer.

New York, March 16, 1842.

CHURCH DEPOSITORY,

No. 28 Ann-Street.

Letters have been received at the Depository of the General P. E. S. S. Union, during the week ending March 10, from the following persons, viz.

From Henry Perkins, Phil; P M at Danbury, Ct, with remit; P M at Whitehall, with remit; Rev F H Cuming, Ann Arbor, Mich; P M at Richmond, Va; James B Dorr, Boston.

Packages have been forwarded during the same period as follows:

To D Brunner, Baltimore, per Harnden's Express; Rev A D Cole, Woonsocket, care Stafford & Lathrop, Providence, per Harnden's Express; Z Clark, Troy, per Towboat Barge M'Coun; A E Miller, Charleston, S C, per ship Calhoun; S Babcock, New Haven, per steamer Kosciusko; Belknap & Hamersley, Hartford, per Smith's Express; James B Dorr, Boston, per Adams & Co's Express; Charles Stimpson, Boston, per Harnden's Express; R S H George, Phil, per Union Line.

A GENTLEMAN, desirous, and in all respects competent, to establish a first rate Classical, Boarding, and Day School, in one of the most delightful villages on the North River, and within five or six hours of the city, may hear of something to interest and encourage him, by applying to the editor of the Churchman.

March 19—2t

THIS DAY PUBLISHED,

PART 1, of a complete Hebrew and Chaldee Concordance and Lexicon to the Old Testament. Together with an Introduction and Appendices. By Dr. Isaac Nordheimer, assisted by W. Wadden Turner.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers, 161 Broadway.

⁂ Subscribers who have not received their copies, will confer a favor by notifying the Publishers,—if by mail, *post paid.* March 19

WANTED, by a highly respectable person of considerable experience, a situation as House Keeper or Matron in a public institution, or private family. Reference kindly permitted to Bishop Brownell, or apply by letter, box No. 46, post office, Hartford, Con.

March 19—1t

ORGANIST.

THE advertiser, a competent person of many years experience, and well acquainted with the routine of Church service, Chanting, &c., would be happy to accept of a situation as Organist; not particular as to location. Communications addressed "X.," at W. F. Berry's Organ Factory, 140 Fulton st., New York, will be attended to. March 19.

ST. LUKE'S CHURCH CEMETERY,

HUDSON STREET, OPPOSITE GROVE STREET.

SEVERAL new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st. March 19—3t

BRITISH CRITIC.

WANTED, the following numbers of the British Critic, for which fair prices will be given, on application to 152 Broadway.

Nos. 28 to 42, No. 45, 51, 52 to 58, all or any of them. Also, a high price will be given for No. 11, Vol. 30, of the Christian Observer. March 19.

TO LET,

TO TEACHERS OR BOARDING HOUSEKEEPERS.

A LARGE Dwelling House north of the Pavilion, Saratoga Springs, known as the Covent Garden House, 64 feet front on Broadway, three stories in height, with two towers; 45 feet in depth; 26 rooms, 3 of which are 25 by 45 feet; an excellent cellar under, divided into necessary rooms for servants and culinary purposes. A garden with grove is attached. The building contains some furniture, which will go with the premises if desired.

It is a desirable situation for teaching children of either sex, or for a fashionable private Boarding House.

For further particulars apply to A. L. McDonald, No. 52 John st., or of D. M'Laren, at the Pavilion Spring office, Saratoga st.

March 19. 3t

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty-four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*

Benjamin Marshall,
Stephen Warren,
Richard P. Hart,
James Van Schoonhoven,
John Paine,
George B. Warren,
John D. Willard,
Robert D. Silliman,
James Wallace,
Le Roy Mowry,
Griffith P. Griffith,
John P. Cushman,
Thomas Clowes.

March 19, 1842. 3m

ORGANIST.

WANTED, by a young gentleman, a situation as Organist. He is well qualified and can give the most satisfactory references. He is blind, and has no other means of obtaining a living. Address "Organist," at the office of the Churchman.

March 12.

A LADY is desirous of obtaining a situation, in a family residing in the country, to instruct young children. She would endeavor to render herself an useful and agreeable member of the family who should receive her. No compensation but her board required. Any one wishing to avail themselves of such service will please address A. M., at this office. Most respectable references will be presented.

March 12—2.$

Eligible opportunity for a person desirous to take charge of a

FEMALE SEMINARY.

THE large and elegant house now occupied as a Female Seminary, at No. 168 Duane street, will be to let on the first of May nex. To a competent person this establishment offers the most flattering inducements. It has been in a flourishing condition for several years, enjoys a great reputation, and has a large number of scholars. The house is very large—contains twenty sleeping apartments, two parlors, a large school room in the rear, and is replete with great conveniences for a school or large boarding house. It will be let or leased for these purposes.

For terms apply to JOHN MISSING,
164 Duane st.,
Or WM. H. BELL,
Counsellor at Law, 142 Fulton st.
March 12—3t

TO THE CLERGY, STUDENTS, &C.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the Episcopal Church, their intention of publishing, about the 1st of May ensuing, the following sterling works:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury, with the collection of Records, and a copious index, revised and corrected with additional notes, and a preface calculated to remove certain difficulties attending the perusal of this important history, by the Rev. E. Nares, D. D., Regius Professor of Modern History in the University of Oxford, with a frontispiece, and twenty-two portraits finely engraved, in four elegant 8vo volumes.

An Exposition of the Thirty nine Articles of the Church of England, by Bishop Burnet, with an appendix containing the Augsburg Confession, Creed of Pope Pius IV., &c., revised and corrected with copious notes and additional references, by the Rev. James R. Page, A. M., of Queen College, Cambridge, in one elegant 8vo volume.

Bishop Pearson's Exposition of the Creed, with an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge, in one elegant volume, 8vo.

⁂ The above valuable works have been the acknowledged standards on their several subjects, for nearly two centuries. They are severally edited by eminent divines of the Church of England, with Explanatory Notes, &c., thus rendering them of greater value than heretofore.

It is the publishers intention, to issue them on fine white paper, with a clear and distinct type, confidently trusting on the patronage of the clergy and laity for a reimbursement of the outlay.

D. A. & Co. have recently published: A Treatise on the Church of Christ. By the Rev. Wm. Palmer, A. M. Edited by the Rt. Rev. Bishop Whittingham, of Maryland 2 vols. 8vo.

Also, The Early English Church. By the Rev. Edward Churton, with a Preface, &c. By the Rt. Rev. Bishop Ives, of North Carolina. 1 vol. 16mo.

N. B. Any Episcopal paper in the United States, who will insert the above advertisement entire, six times, and send the paper containing the same to the publishers, shall be entitled to a copy of either Bishop Burnet on the Thirty-nine Articles, or Bishop Pearson on the Creed.

March 12—tf

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4,—yly

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK,
OR
THE BOOK OF COMMON PRAYER,
And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.
By THOS. CHURCH BROWNELL, D. D. LL. D.,
Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged,	5 50
Philadelphia sheep, library style,	5 00

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions of the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press.—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the Literary Public, that their arrangements for importing English and other Books are fully matured by the facilities afforded by their London Agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall Court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care, with the utmost fidelity and despatch.

As they are in constant communication with the various Publishing Houses established on the Continent of Europe, they are enabled to undertake with certainty the supply of all books published in France, Germany, Italy, Spain, &c.; and in addition to this, a well selected stock of Classical and other Books in the languages of those nations is constantly kept on hand.

The want of the facilities enumerated above has long been felt, and it will scarcely be necessary to point out all the advantages which they offer to Universities, Colleges, Public Institutions, Professional Gentlemen, and Men of Letters. It will be sufficient to observe that there is no other Establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the Book-markets of Europe.

⁂ Single copies of European Books imported with the same care and despatch as larger quantities.

Wiley & Putnam's "Literary News'-Letter and Monthly Register of New Books, Foreign and American," will be forwarded by mail [illegible]

No. 161 Broadway, New York.
March 5—tf

NEW BOOKS.

CHAPTERS ON CHURCHYARDS.—By Mrs. Southey, (late Caroline Bowles.) *Contents.*—Churchyards.—Broad Summerford.—The Haunted Churchyard.—Andrew Cleaves.—The Grave of the Broken Heart. 1 vol. 12mo.

Hints to Mothers on the management of their health during pregnancy and in the lying-in-room. By Thomas Bull, M. D. Reprinted from the third English edition, with additions by an American Physician. 1 vol. 18mo.

Ancient Spanish Ballads, Historical and Romantic. Translated, with Notes, by J. G. Lockhart, Esq.—new edition, revised, with a Preliminary Essay on the Origin, Antiquity, Character, and Influence of the Ancient Ballads of Spain; and an Analytical Account, with specimens of the Romance of the Cid. 1 vol. 8vo.

War and Peace; The Evils of the first, and a plan for preserving the last. By William Jay. 1 vol. 12mo.

"We daily make great improvements in natural, there is one I wish to see in *moral* philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats.—*Franklin.*

Lectures on Agricultural Chemistry and Geology Read before the Durham County Agricultural Society and the Members of the Durham Farmers' Club. By James F. W. Johnston, Professor of Chemistry and Geology in the University of Durham. 1 vol. 12mo.

NEARLY READY.

The Zincali; or, an Account of the Gypsies of Spain: with an Original Collection of their Songs and Poetry. By George Borrow, late Agent of the British and Foreign Bible Society in Spain. 1 vol. 12mo.

WILEY & PUTNAM,
Booksellers, Publishers and Importers,
March 5. 161 Broadway.

MONUMENT OF BISHOP HOBART.

THE original model of the splendid Marble Monument of Bishop Hobart, in Trinity Church, made of Plaster Paris, and of same dimensions; by Bale Hughes. For sale at 77 Washington st.
Feb. 26—1m$

BARTLETT & WELFORD

HAVE just received from the Oxford University, and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works. 2 vols. 8vo.
Jones' Canon of the New Testament, 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
Rev. C. Leslie's Works. 7 vols. 8vo.
Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.
Palmer's Origines Liturgicæ. 2 vols. 8vo.
Archbishop Sharp's Works. 5 vols. 8vo.
Dr. South's Sermons. 7 vols. 8vo.
Stillingfleet's Origines Sacræ. 2 vols. 8vo.
Strype's Annals of the Reformation. 7 vols. 8vo.
" Memorials of do. 6 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 Broadway, under the American Hotel.
February 5, 1842. tf

POETRY.

The source from which the following lines come give them interest, as well as their theme. They are from the pen of one who is blind, but whose spiritual eye is open to discern that more blessed light of which the natural is an emblem.

ON LENT.

O Thou who did'st our nature take,
Who left thy radiant throne above,
Thy Father's bosom did'st forsake—
Borne on an embassy of Love :—

Thou who did'st groan and bleed and die,
Our fallen race from death to save,
And did'st ascend to realms on high,
Triumphant o'er the gloomy grave :—

We at thy footstool humbly bend,
And shed the penitential tear :
To us thy pardoning Love extend,
Oh ! deign our Litany to hear !

Thou did'st ordain this season, Lord,
May we improve it as we ought ;
Help us to feed upon thy word,
Watch o'er each lip and guard each thought.

Thou ne'er despised the broken heart,
Thou ne'er did'st spurn contrition's tear :
To us thy gracious smile impart,
Oh ! deign our Litany to hear !

We'll to the desert's lonely shade,
Attend thee in that trying hour,
When thou, dear Saviour, undismayed,
Withstood the subtle tempter's power ;

Or to Gethsemane we'll fly,
Where thou in agony did'st pray,—
If else could justice satisfy,—
The bitter cup might pass away.

And when upon our gladden'd sight
The Easter morning dawns at last,
In rapturous anthems of delight,
We'll sing, O Lord ! thy sufferings past.

Blind Asylum, N.Y., March 5, 1842.

CHRIST PREACHED EVERY WAY, A GROUND OF REJOICING :

A Sermon, by William Dodsworth, M. A., Minister of Margaret Chapel, St. Marylebone, London.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace : Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord ; that as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may all henceforth be of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee ; through Jesus Christ our Lord. Amen.

[C. of E. office for the Accession.]

Philipp. i. 18.

"What then ? notwithstanding, every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoice, yea and will rejoice."

These words are at once descriptive of some of the severest trials which St. Paul had to contend with, and of the Christian magnanimity with which he overcame them. The circumstances under which they were written were briefly these :—The Apostle was now a prisoner at Rome for the Gospel's sake. In the sufferings which his zeal and faithfulness brought upon him, none took a more lively interest, or felt a sincerer sympathy, than the Church of Philippi—a Church which St. Paul himself had planted, and the members of which, therefore, owed to him, under God, a debt which they could never pay. Impressed with these feelings, they had sent Epaphroditus to the Apostle in his imprisonment, both to minister to his temporal wants, and also to convey to him the expression of their sympathy under his trials.

To this care for him he alludes in very affecting terms, in the fourth chapter, verse 10 : "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again ; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want : for I have learned, in whatsoever state I am, therewith to be content. . . . . . . Notwithstanding ye have well done, that ye did communicate with my affliction."

It seems, then, that these Philippians had sent to the Apostle both to communicate such temporal things as he needed, and to intimate their concern at his sufferings, which they might well imagine would be a grievous impediment to the progress of the Gospel. To some such expression of their fears we may suppose him to allude at verse 12 of the first chapter : "But I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel ; so that my bonds in Christ are manifest in all the palace, and in all other places ; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Many were emboldened by the Apostle's firmness and constancy under his sufferings, and with a holy emulation endeavored to follow in his steps. But all were not animated with motives equally pure. "Some indeed," he continues, "preach Christ even of envy and strife, and some also of good will : the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds."

These persons, as it would seem, envied the Apostle his success, and desired, by taking advantage of his bonds, to supplant him in the affections of his converts. Or perhaps, they might think by proclaiming Christianity more fully and forcibly, they would excite the jealousy of the Roman powers, and induce them to proceed against him, and accomplish his martyrdom. Stimulated by these bad motives, they were very urgent in proclaiming the Gospel, and earnestly preached Christ, the promised Messiah, the Saviour of men. "What then ?" shall I, in consideration of my own safety, or from a wish to retain my own influence, deprecate these efforts, or regret the effects which attend them ? Shall I grieve over the success of these bad men in turning sinners to Christ ? No ; God forbid ! "Notwithstanding, every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice."

The conduct of St. Paul is here most worthy of our attention, and his example should be held up for our imitation. Let us examine them more closely : and may the Holy Spirit of God enable us to follow him as he followed Christ.

Let us first examine the ground of the Apostle's joy, which we shall find to be a true and substantial one. "Christ is preached ; . . I therein do rejoice, yea, and will rejoice." On this point St. Paul here fixes his attention, and in this he feels sincere and unqualified joy. And no wonder, when we consider the blessings which follow in the train of "the preaching of Christ." Let us contemplate the condition of men in the absence of the knowledge of Christ—as being without hope, and without God in the world. Several descriptions of their condition are given to us in Scripture. We find one in the first chapter of the Epistle to the Romans, and another in the third chapter of the same Epistle, and another in the third chapter of the Epistle to Titus ; and we find St. John summing it up in one word : "We know that we are of God, and the whole world lieth in wickedness."

No doubt some of these descriptions may seem to us overcharged, because we may not have witnessed the human race in a state in which the influence of Christianity is not at least indirectly operative : but they are fully borne out by facts, as will appear to those who will calmly and candidly contemplate man as he is when entirely left to himself. But, not to dwell on the misery of a fallen humanity in this present world, what is the fact concerning the future prospects of all the children of Adam viewed apart from Christ ? We may read it plainly in Scripture : "by one man sin entered into the world, and death by sin ; and so death passed upon all men, in whom all have sinned." And what does the very genius of the Gospel, as a dispensation of salvation, exhibit to us ? nay, what does the very name of *Saviour* intimate, but that those to whom he came were *lost?* According to the testimony of Jesus himself, "The Son of man is come to seek and to save that which was lost ;" and a similar one of his Apostle,—"This is a true saying, and *worthy of all men to be received,* that Christ Jesus came into the world to save sinners." But I need not, I trust, labor to prove to you, brethren, that "by nature all men are under condemnation," involved in irretrievable ruin, "children of wrath," exposed to the just anger of an offended God—"for all have sinned."

And where, then, is there atonement for sin ? How are men to obtain acquittal of that debt, of such awful magnitude, which they owe ? How can they obtain forgiveness of sins ? The Scriptures are equally explicit in their answer to this question : "This is the stone which was set at nought of your builders," says St. Peter to the Jewish rulers, "which is become the head of the corner. Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we must be saved." "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And, again, "God so loved the world, that he gave his only begotten Son, that all that believe in him should not perish, but have everlasting life." Here, then, we perceive, that the salvation of men from that state of misery and condemnation in which they are by nature, is inseparably connected with the preaching of Christ. Or if any should be disposed to think that even the unenlightened heathen may reap some benefit from the work of Christ, though they have not heard of him—(which, however, can be no more than conjecture, for the Scriptures reveal nothing on that point,)—yet it is plain that the salvation which Christians enjoy—a participation in God's heavenly kingdom—can only be obtained through the *knowledge* of Christ. "For whosoever shall call upon the name of the Lord shall be saved." How, then, as the Apostle argues, "can they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ?"

If the guilt of sin is expiated by the blood of Christ, the power of sin can only be broken through the knowledge of Christ. Eternal life is *to know* the only true God, and Jesus Christ, whom he hath sent. Hence, when the Apostles were sent forth to preach the Gospel, beginning at Jerusalem, we read that "they ceased not to teach and to preach Jesus Christ ;" and of St. Paul we read, that on his conversion "he straightway preached Christ in their synagogues ;" and by the preaching of Christ he was "to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God ; that they might receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ." The preaching of Christ, then, is the great essential of all teaching. If we address the unconverted heathen, we must preach Christ, because our great object is to lead them to believe in his name, "testifying repentance toward God, and faith toward our Lord Jesus Christ."

If we address Christians, we must preach Christ, because our great object is to lead them to trustful dependence on him, as "the Author and Finisher of our faith," and to imitate him in their lives, that they may grow up into his likeness. If we speak of the sacraments, we must preach Christ ; for our object is to lead Christians to regard baptism as their being grafted into him, and the holy eucharist as the feeding upon him—the eating of his flesh, and the drinking of his blood. If we speak of Christian grace, we must preach Christ ; for what is faith without him for its object who was crucified for us, who died and rose again, and ever liveth to make intercession ? and what is hope, if we cannot direct the sinner's eye to him who will "appear a second time without sin unto salvation," when "we shall be like him, for we shall see him as he is ?" and what is love, if it does not centre in him, and expand to all connected with him ? And if we speak of Christian holiness, we must preach Christ ? for what is holiness but conformity to his image, the imbibing of his mind and spirit, and the walking in his steps ? We may see, then, that the preaching of Christ is the grand essential of the Christian ministry. Other defects will be injurious ; but a defect here will be fatal.

If Christ be preached, the great end of preaching may be answered, although there may be much to blame in the manner and method of preaching ; although there may be much to blame in the motive, and much defectiveness in carrying out the doctrine into all its blessed results ; although there may be much short-coming, and even error in other things. But if Christ be not preached, then, although there be a combination of all other excellencies ; though there be the most powerful reproof of sin, and exhortation to obedience, and the setting forth of the beauty of holiness with all the eloquence of an angel's tongue, it is but "as sounding brass and a tinkling cymbal." For if Christ be not preached, where is the refuge for the sinner ? and where is the good of opening and probing his wounds, if you have no adequate remedy to apply ? Why do you speak of the storm, unless you can direct him to the shelter ? And why should we discourse on the beauty of holiness, if we can show no source from whence the sinner can derive it ? Assuredly, then, the ground of the Apostle's joy was a solid and substantial one. Christ was preached, "and whosoever believeth on him shall not perish, but shall have everlasting life." Christ was preached, and he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christ was preached, and "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Christ was preached, and "he is made unto us of God, wisdom, and righteousness, and sanctification, and redemption." Christ was preached, and "he left us an example, that we should follow his steps." Here, then, was assuredly an adequate ground for joy. There were other things to distress the Apostle—other things connected with this very subject, which added affliction to his bonds ; but what then ? notwithstanding, every way, whether in pretence or in truth, Christ was preached ; in this he rejoiced, and no man should deprive him of his joy.

But, next, I would observe that the joy of St. Paul was discriminating ; that is, while he rejoiced in the result, he was fully alive to the evil by which that result was brought about. He rejoiced that Christ was preached ; but he did not blind himself to the badness of those motives in which this preaching originated, or by which at least it was encouraged. I beseech you to notice this, which, although one would imagine it to be obvious to every one, is very frequently overlooked. St. Paul did not rejoice in the envy, and strife, and contention, which led to the more earnest preaching of Christ ; but he rejoiced in the preaching of Christ, notwithstanding that it originated in these bad motives. In a word, there is here the recognition of that important, but practically neglected, distinction, involved in the precept of "not doing evil that good may come." If good be the result of any course of action, however wicked and unprincipled the action itself may be, that does not hinder our rejoicing in the good. Every sincere Christian must rejoice in the good, whatever may be the steps which have led to it ; while, if those steps are evil, he must disapprove and condemn them.

Suppose, for the sake of illustration, a great oppressor and persecutor of the Church were cut off by the hand of an assassin, it would be lawful to rejoice in the Church's deliverance, while the deed which accomplished it must be held in the deepest abhorrence and detestation. Or, to take another illustration, if a number of our fellow creatures, starving with hunger, were supplied with food, this would be a just ground of rejoicing, even although that food has been obtained by dishonesty or plunder. We should rejoice in the relief of the suffering, although we should be compelled to disapprove of the means of obtaining it. So, likewise, in the case before us, that Christ was preached, whereby sinners were converted and saved, was a just occasion of joy ; while the Apostle could not but disapprove of, and grieve over the motives which led to it.

I need scarcely point out to you the importance of this distinction, and yet it is one which is often practically overlooked. The end for which this very passage before us is frequently quoted, furnishes an instance of this oversight. It has often been adduced to prove, that when Christ is preached, the great end of the ministry is attained ; and that therefore the credentials of the preacher, and his conformity to the Church in other respects, are of little importance ; and when we deprecate unauthorized teaching, and condemn the conduct of those who separate themselves, we are supposed by some to offend against the example of St. Paul, who could rejoice that Christ was preached, by any means and by any method. Now I wish, once for all, to show how unfounded this accusation is, and how little the Apostle's example can be pleaded in justification of that which it is supposed to resemble. For my own part, my brethren, I have ever endeavored to inculcate the Christian duty of preserving unity in the Church, and hence I have endeavored to show you that all division is sinful. I shall never hesitate to say, that I hold dissent, on scriptural grounds, to be unlawful—sinful before God, and dishonorable to Christ, the Head of the Church. Not, observe, because it is a separation from the Church *as an establishment* ; but in that it is a causeless separation from *the Church of Christ as planted in this land* by the Apostles or their successors. But, then, do I by this unchristianize all who separate from us ? God forbid ! Who am I that I should judge another man's servant ? to his own master he standeth or falleth. We are to judge of *conduct* by the light of God's word ; but we are never to venture to judge *men*.

To say that dissent is an unchristian thing, is no more than what faithfulness to the truth requires. To say a dissenter is no Christian, is what no one who knows his own standing as a sinner towards his fellow sinners will ever presume to say. Just, for example, as we must assert that all unrighteousness, that is, all which comes short of perfection, is an unchristian thing ; but can we then say, that none who come short of perfection are Christians ? Who, except those who are wilfully blind, can fail to see the distinction ? If any were to plead a license to sin, on the ground that none are perfect, and that the best Christians have failings, should we not all say such a person was in fatal error ; because we at once see, that if those sins or failings, of which the best Christians are not free, were *done wilfully*, or *allowedly*, this would quite alter their character ? So, if any one shall excuse dissent, (allowing it to be an evil,) on the ground that excellent Christians have been dissenters, do we not see that he has fallen precisely into the same error ?

Now, as we pronounce no rash judgment upon persons, so are we not hindered from rejoicing in the good which they do, although we cannot approve of their means of doing it. What is the fact with regard to our country at this moment ? It is doubtless this : that thousands who now hear of Jesus Christ, and, we trust, believe on him to the saving of their souls, would be as the heathen, if it were not for the efforts of dissenters. We have neither churches nor clergymen adequate to the growing wants of our population ; and if all the meeting-houses in the land were closed, what would the effect be ? It would be, that many who now hear of Jesus Christ and his salvation would be left to hopeless ignorance. Who, then, that knows the value of a Saviour, and the inestimable importance of the salvation of one immortal being, can do otherwise than rejoice that Christ is preached, whatever may be the defects of the system under which he is preached ? Who among us must not sympathise in the energetic character of the Apostle's language, "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice ?" But then does this reconcile us to dissent itself ?[*] Not a whit the more than the Apostle's joy reconciled him to envy and strife and contention. We rejoice in the end, but we cannot approve the means.

I doubt not that Christ is preached by many a Romish priest, and I trust I can rejoice in that, although, as to Romanism itself, I believe it to be a system of delusion, and corruption, and sinfulness. I doubt not that Christ is preached by many a dissenting teacher of other sects than the Romish ; and I trust I can rejoice in this, though, as to dissent itself, I believe it to be a system anti-scriptural in its foundation, and tending to Rationalism, and Socinianism, and infidelity. Much as St. Paul rejoices in the preaching of Christ, he would set himself with as much zeal as ever to oppose and condemn that envy and strife, and contention, from which it arose. So, then, while we rejoice in Christ being preached, although he be preached in schism, we ought to oppose ourselves to that schism in which such preaching originates and continues.

I have admitted how disastrous would be the result if every meeting-house in this kingdom were now at once to be closed. But let me put the question in a somewhat different shape. Suppose every meeting-house in the country were converted into a place of worship connected with the Church, in which all were trained up in her primitive and apostolic doctrine and order : suppose the whole body of Christians in this country were obeying the exhortation of St. Paul, in a later part of this chapter, "that ye stand fast in one spirit, and with one mind striving together for the faith of the Gospel ;" the Church realizing the scriptural description, like "a city at unity in itself," like "one fold with one shepherd," all "walking by the same rule, all minding the same thing." What, then, would be the effect ?

If Christians, instead of exhibiting to the world division and disunion, were, indeed, all partakers of one table, of one loaf, of one cup, "one body, and one spirit, even as we are called in one hope of our calling, one Lord, one faith, one baptism, one God and one Father of all, who is above all, and through all, and in all :" then, I repeat, what would be the effect ? Hear it described in the words of the Lord himself—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us : *that the world may believe that thou hast sent me . . . . I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*"

If Christians presented a close and united phalanx in their contest with the enemies of religion, what might not, under God's blessing, be achieved ? What, then, might not be done by the Church in enlightening the dark places of the earth, when it might be said of her, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners ?" (Song, vi. 10.) But now, alas ! how is our gold become dim, and our fine gold changed ! we are made a strife unto our neighbors, and our enemies laugh us to scorn.

That Christ is preached in any way, we rejoice. But our joy is almost turned into mourning, when we reflect how he might be preached—with what powerful effects, and with what blessed results, if all who confessed the name of God agreed in the truth of his holy word ; if all who are named by the name of Christ, were, as members in one body, mutually helpful to each other, all aiming at the same end, all having but one interest, all actuated but by one motive, all speaking the same thing, "perfectly joined together in the same mind and in the same judgment."

And can we doubt that there is sin, grievous sin, in whatever hinders this blessed communion ? Can we doubt that a heavy responsibility lies somewhere ? I do not mean presumptuously to assert that we are blameless. Rather "let us all search and try our ways, and turn again to the Lord ; let us lift up our heart with our hands unto God in the heavens." (Lam. iii. 40, 41.) If any thing can be pointed out in our Church which is an unjustifiable or unnecessary departure from the apostolic and primitive model, let the proper authorities be applied to for its correction.

The Church of England makes no vain pretensions to infallibility. But, be assured, my brethren, that those who make light of division, who are content to let things be as they are, who justify dissent on the ground that good men will differ,—are sinning most fearfully against God—against that God who is the Author of peace and Lover of concord—against the Son of God who is the Head of his body, the Church—against that good Spirit of God, who, dwelling in the Church, constitutes it the temple of God. Let, then, every sincere Christian, while he rejoices in all good that is done, from whatever quarter it may proceed, never rest satisfied until he has done his utmost to heal every division—to bring back every stray sheep into the fold of Christ—and to maintain the oneness, the true, manifest, ostensible oneness of the body of Christ ; "that speaking (maintaining) the truth in love, we may grow up into Him in all things which is the Head, even Christ ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, to the edifying itself in love."

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[*] In upholding the principles of the Church on the constitution of the Christian ministry, one is not unoften met by an appeal to the great excellence and usefulness of some dissenting teacher : "Look," it is said, "at Mr. ——, so many years preaching Christ, with numerous seals to his ministry, and such a glorious testimony to the faithfulness of Christ at his dying hour : can you venture to say, that he was not a true minister, but an intruder into the Lord's vineyard ?" Now, this is a mere appeal to prejudice, unworthy of any one who loves the truth for the truth's sake. If the observation be of any weight at all, it will go the length of showing that a minister's success and personal piety are the credentials of his ministry ; that is, that *any one* who evinces piety in his life, and who preaches successfully, is a true minister, and shows that he has authority to take upon him this office ; which, in point of fact, amounts to this, that there is no ministerial *order* at all. The persons, however, who employ the above argument, (if such it may be called,) are by no means prepared for this conclusion. With gross and palpable inconsistency, they hold that *some* visible call is necessary ; that it is not permitted to any one and every one to assume the office in the hope of excelling in it, and so winning his credentials. Well then, this ground is given up ; and although Mr. —— has been ever so successful, and however eminent has been his piety, yet, after all he may, by ur opponent's confession, have been no more than an intruder into the ministry.

If it be admitted that *some* call and ordination be necessary, the question immediately arises, *what?* and of course the validity and authority of the ministry must turn upon the answer given. Those who sanction and uphold the teaching of dissent are bound to tell us, what visible call they consider sufficient, and what ordination they consider valid. But to appeal to personal piety and successful ministrations, in a question like this, is only throwing dust in the eyes of the unthinking and prejudiced.

FOR SALE AT THIS OFFICE,

PLAIN SERMONS,

By Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, June 14, 1841.
Sept. 25—tf

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

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In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co., can be had also of

J. A. SPARKS,
at the office of the Churchman.

January 22, 1842.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16.

SCHOOL FOR YOUNG LADIES,

IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York ; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

⁂ The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.
Oct 22- tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman,
111 Nassau street,

DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.
Price 18 cts.
Oct. 2—tf.

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

At the Office of the Churchman, 111 Nassau-street,

PRAYER BOOKS, of various kinds and qualities.
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The Church Dictionary, by Rev. W. Stanton.
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Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
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Archbishop Secker on the Catechism.
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in A, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
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The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ.
September 25—tf

JUST RECEIVED, *at this office, and for sale* : Temple and the Country Parson.
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.
J. A. SPARKS, 111 Nassau st., up stairs.
December 25. tf

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of Christ. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise ; but for this very reason it is unnecessary to write a word. He is well known : nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York* ; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*
New York, Oct 30, 1841.

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—ly

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THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.*
Just received and for sale at this office.
November 6.

UNIVERSITY GRAMMAR SCHOOL,

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The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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